

Rev. Faulks

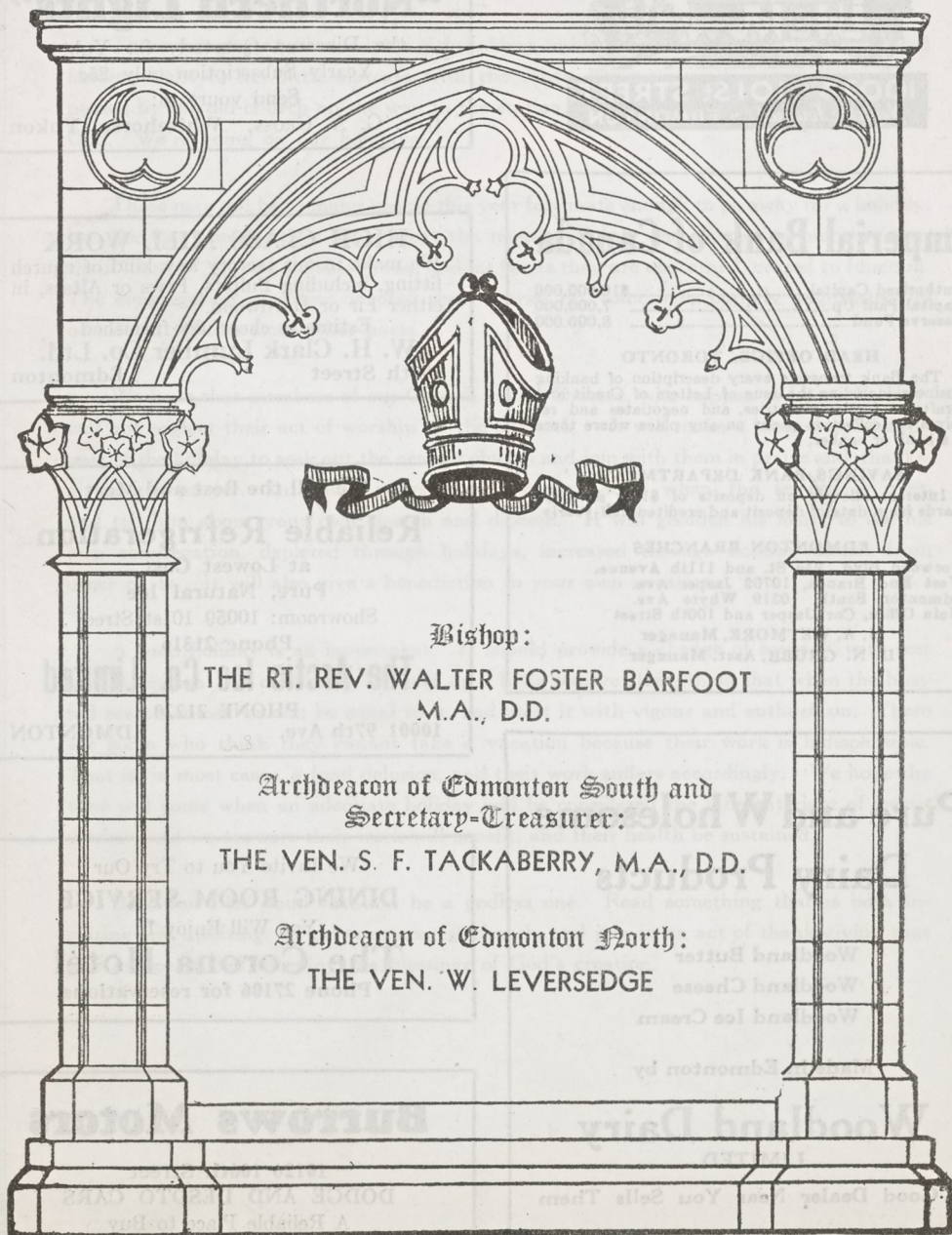
# The Church Messenger

DIOCESE OF EDMONTON

17  
VOL. VII.

EDMONTON, JULY, 1942

No. 125 7



Bishop:

THE RT. REV. WALTER FOSTER BARFOOT  
M.A., D.D.

Archdeacon of Edmonton South and  
Secretary-Treasurer:

THE VEN. S. F. TACKABERRY, M.A., D.D.

Archdeacon of Edmonton North:

THE VEN. W. LEVERSEDGE



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# HOLIDAYS

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There is a story told of a little girl, holding tight to her mother with one hand, and holding tight to her little suitcase with the other, going on summer vacation. They passed by the old church on the way to the station, and the little one called, "Good-bye, God. We're going on our holidays!"

There may not be so many people this year fortunate enough to go away for a holiday, but the fact remains that many treat the months of July and August as months when their Church "goes on holiday", too, and, as far as they are concerned, ceased to function. The congregation of a few devoted souls carries on, sometimes happily augmented by occasional visitors from other parts.

We hope that members of our Church in this Diocese, who happen to be on holiday will not neglect their act of worship on the Sabbath. It will make a blessed and happy part of the holiday to seek out the nearest church and join with them in praise and thanksgiving and prayer. Introduce yourself to the clergyman when the service is over, and tell him about your own church and diocese. It will gladden his heart to see his own congregation, depleted through holidays, increased through holiday-makers from other parts. It will also give a benediction to your own vacation.

A good holiday is an investment. It should provide a change of scenery, with rest and recreation. It enables us to build up a little reserve strength so that when the busy fall season comes we can be equal to it, and meet it with vigour and enthusiasm. There are some who think they cannot take a vacation because their work is indispensable. That is, in most cases, a fond delusion, and their work suffers accordingly. We hope the time will come when an adequate holiday will be considered the inherent right of every worker, and we are sure their work will benefit, and their health be sustained.

But, don't let your vacation be a godless one. Read something that is both inspiring and uplifting. Find your nearest church, and join in an act of thanksgiving that you are permitted to enjoy the blessings of God's creation.



# Church Messenger---Diocese of Edmonton

Published monthly by authority of the Executive Committee, Diocese of Edmonton

Editor: The Rev. W. M. Nainby

Business Manager: D. W. F. Richardson.

Subscription Rate, 40c per year if delivered to the parish in which the subscriber lives 50c per year if mailed direct to the subscriber from the office of publication. Advertising rates sent upon application to the Business Manager. All copy for this magazine should be in not later than 25th of month for publication in following month's issue.

The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

## Diocesan News

### SYNOD OF THE DIOCESE OF EDMONTON

On Tuesday evening, June 23rd, the opening Service of the Synod was held in All Saints' Pro-Cathedral. The Rt. Rev. Ralph Sherman, Bishop of Calgary, was the speaker, and he gave a most inspiring address on the theme of "Yesterday, Today, and Forever."

At the opening session of Synod on Wednesday the Bishop of Edmonton gave his charge to the Synod. He spoke with gratitude for the enthusiastic welcome he had received everywhere in the Diocese, and announced the appointment of the Rev. W. H. Hatfield, and the Rev. J. C. Matthews, as Canons. In the course of his Charge, the Bishop spoke of the need for improved vicarages all over the Diocese, and suggested a revolving fund be inaugurated to assist parishes in making these improvements. He also spoke of the need for enlarging St. John's House, so that the Sisters of St. John would have adequate accommodation for their work. In addition he asked for the support of Synod in providing an adequate stipend for all clergy in the Diocese, as well as providing rural clergy with travelling allowances in addition to stipend.

The Synod continued throughout Wednesday and Thursday, when the reports of Committees and other business was discussed.

The Missionary Committee indicated a policy of vigorous education, including missionary deputations. Efforts will be made to increase membership in the Bible Reading Fellowship. The Synod responded wholeheartedly to the appeal of the Bishop of Calgary for a small increase in apportionment to meet the budget in full.

The D.B.R.E. reports told of the varied work of the Board in accordance with the programme of the General Board, including Sunday Schools, A.Y.P.A., Summer Camp, Teacher Training, Pupils' Examinations, Visual Instruction, etc.

Reports of the excellent work done in the field of relief by the Social Service Council were given. The Synod listened with keen interest to the address given by Miss Jackson of the Family Welfare Bureau (printed in full in this issue of the "Messenger"). Efforts will be made to enlarge the scope of this work.

The Press and Publications Report was presented and an appeal made for a much larger number of subscribers. The Rev. W. M. Nainby paid tribute to the fine work done by Canon Gower.

The report of the work of the Sisters of St. John at St. John's House won the sympathy of Synod.

It was agreed that funds should be raised to build such an addition to the present house as would provide adequate room to meet the needs of this work.

Synod resolved unanimously to raise the sum of \$5,000 to form a revolving fund from which loans will be made to parishes desiring to provide adequate housing for its clergyman and family. It was recognized that in many parishes there was no adequate church house. The conditions of the loans will be carefully worked out.

The Synod agreed unanimously that the Bishop should not make an appointment of a clergyman to any parish unless a salary of at least \$100 per month could be paid. It was also resolved that the cost of transportation should not be considered the responsibility of the clergyman, but that this expense should be provided in addition to stipend, and be a responsibility of both the parish and Diocese.

Elections to Committees and Boards resulted as follows:

#### General Synod:

CLERICAL	LAY
Ven. S. F. Tackaberry.	H. L. Weir.
Canon A. M. Trendell.	R. H. Cautley.

#### Provincial Synod:

Ven. S. F. Tackaberry.	D. W. F. Richardson
The Rev. W. M. Nainby.	G. A. Hunt.
The Rev. W. Elkin.	Hon. Justice Ford.
The Rev. W. deV. A. Hunt.	A. Potter.

#### Executive Committee:

CLERICAL—The Revs. Canon Trendell, Canon Hatfield, W. M. Nainby, E. S. Ottley, R. S. Faulks, S. Bell, W. Elkin, W. A. Hunt, G. Mackey, and C. E. F. Wolff.	
LAY—Messrs. G. A. Hunt, R. H. Cautley, D. W. F. Richardson, H. L. Weir, A. C. Taylor, R. W. Manley, W. R. Kent, J. G. Baker, F. H. Swinton, and W. Hammett.	

#### Press and Publications:

CLERICAL—The Revs. W. M. Nainby and E. S. Ottley.	
LAY—Messrs. D. W. F. Richardson and G. G. L. Moore.	

#### D. B. R. E.:

CLERICAL	LAY
Ven. S. F. Tackaberry.	Mr. A. Potter.
The Rev. W. T. Elkin.	Mr. W. R. Kent.
The Rev. R. S. Faulks.	Mr. E. H. Jenkins.
The Rev. F. Baker.	Mr. H. L. Weir.

#### Social Service:

The Rev. W. M. Nainby.	Mr. F. C. Hooper.
The Rev. F. Baker.	Mr. A. Potter.
The Rev. A. Elliott.	Mr. W. H. Allen.
The Rev. W. deV. A. Hunt.	Mr. G. A. Clark.

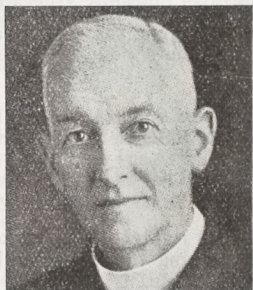


## CHURCH MESSENGER

### Canons and Rules of Order:

The Ven. W. Leversedge.	The Chancellor
The Ven. S. F. Tackaberry.	(Convenor).
The Rev. Canon	Mr. R. H. Cautley.
A. M. Trendell.	Mr. H. W. Tye.
The Rev. R. S. Faulks.	Mr. D. Harper.
	Mr. W. B. Roberts.

### APPOINTMENT OF CANONS



The Rev. Canon Hatfield

The Rev. Canon W. H. Hatfield was born in Folkestone, England, in 1886. He received his theological training at St. Paul's College, Burgh, Lincs. For seven years he was engaged in missionary work in the Diocese of Southern Rhodesia, with the centre at Bulawayo. This was purely native work among the Amandebele. Later he served for three years at St. Peter's, Pontadawe, South Wales. Came to Edmonton under the A.W.C.F., having been sent out by the S.P.G. with Mr. Buchanan, to re-open the Mission House, June, 1922. Deacon, 1922, Priest, 1923. Parishes: Lac La Nonne, 1922-5; Itinerating Priest, 1926; Wabamun, 1927; St. Luke's, Edmonton, since 1928.



The Rev. Canon J. C. Matthews

The Rev. Canon J. C. Matthews was ordained Deacon at St. Alban's Cathedral in Hertfordshire, in 1902, and Priested at Chelmsford the following year. Served in Holy Trinity, Harrow, Green, Leytonstone, in London "over-the-border" as one of several clergy for several years. Later went to Woolwich in charge of a Mission in the "Dust Hole"

in the Diocese of Southwark. Came to Canada in 1913 and worked in the Diocese of Qu'Appelle for ten years. Then spent one year in the Diocese of Cariboo at Shulus, working among the Thompson Indians. In 1924 he was appointed to the Parish of Edson, with charge of the Coal Branch, and country district now known as the St. Paul's Mission. Appointed to St. Stephen's, Edmonton, in January, 1934.

### KAPASIWIN IMPROVEMENT FUND

The following churches have responded to the appeal for donations towards the cost of enlarging the kitchen of the main hall at our Kapasiwin site.

Cadomin.....\$2.50	Tofield.....\$2.00
Foothills.....2.50	St. Mary's and
Camrose.....5.00	St. Mark's... 5.00
Christ Church 5.00	Ponoka..... 3.00
Edgerton.....5.00	Wetaskiwin... 3.00
Jasper.....5.00	Onoway..... 5.00

Total—\$43.00

The work is being done, and the bills are to be paid at once. Other churches are asked to contribute immediately.

### APPORTIONMENTS

Once again the deadline for the Apportionments is at hand. The response up to the present is not so good as last year and just a few days remain. It is important that every diocese send in this quarter's amount in full. In order to do this every parish must do the same.

Last year this office sent in the full amounts on time, even though all the parishes had not paid. This year our balance on hand is not sufficient to enable us to do as we would like in this matter. Please hurry.

A special appeal is made to parishes where there is no resident clergyman to get together and take prompt action in this matter.

### ANNUAL RALLY OF J.W.A.

The Junior Branch of the Women's Auxiliary held their Annual Rally at St. Faith's Church, on Saturday, June 6th.

The service at 2.30 was taken by the Rt. Rev. W. F. Barfoot who spoke to the children on the two words: "Well Done", pointing out that their work now is a foundation for their own future, to that of the Church and the W.A. St. Faith's Junior choir sang the anthem, "Tell Me the Stories of Jesus."

We retired to the hall, which certainly did not seem big enough to hold everyone, for the Roll Call showed 122 children from seven city and five country branches, 14 leaders, many visitors, including clergy, members of the W.A. executive, and mothers.

The Bishop presented prizes and attendance awards. The Bishop's prize for the best Junior was won by Mary Hamm, of Christ Church, and the Diocesan prize, given by Mrs. W. B. Chamberlain, for Junior W.A. knowledge, went to Dorothy Thompson, of St. Faith's. The City Banner, awarded for Memory Work, was won by St. Luke's, and the out of Town Banner was jointly won by Tofield and Wainwright Juniors. Tofield, however, handed the Banner to Wainwright for the coming year.

Prizes for Social Service work—doll dressing—were awarded to Francis Mackett, Christ Church; Jean Whittingback, St. Luke's; Shirley Mansfield, Holy Trinity; Juanita Garten, Christ Church;



## CHURCH MESSENGER

group dolls, St. Mary's and Wainwright. Embroidery on baby cot quilts, Thelma Gittens, St. Mary's; Frances Mackett, Christ Church; Kate Attiwell, Wainwright; Doris Holmes, Ponoka. Scarves made for Christmas hampers as a gift to mothers—Nan Bruce, Christ Church; Barbara Milne, St. Luke's; Louise Peterson, Irma; Kate Attiwell, Wainwright. Candy bags—Leona Hopkins, Christ Church; Joy Harrington, St. Luke's; Mabel Taylor, Wainwright; Eleanor Jean Stretch, Ponoka. Prizes were donated by Mrs. S. F. Tackaberry, Mrs. L. C. Conn, Mrs. A. Wills, Mrs. A. Frampton, Mrs. H. P. Reid and the Life Members of the W.A. There were 60 perfect attendance pins awarded and 177 badges won by the girls through the year.

It is impossible to give the reports given by the Branches owing to the lack of space, but it was an inspiration to hear the work which had been accomplished through the year by the Juniors, and proved that it is work worth while and "well done." Following the reports, each branch gave a short entertainment and special honours go to the splendid branch from Wainwright. The girls gave a remarkable demonstration of Red Cross Aid.

The hospitality and kindness of the members of St. Faith's W.A. was very much appreciated.

The Juniors are looking forward to starting a new year in September, with new hope and new work, and we are hoping that next year we will be able to welcome more country branches at the Rally.

### AN ADDRESS GIVEN BY MISS K. M. JACKSON

of the Edmonton Family Welfare Bureau, at the recent Synod of the Diocese of Edmonton, during the Discussion of Social Service.

Evelyn Underhill, who had in her lifetime a great passion for social righteousness, makes this statement in one of her writings. She says we are busily engaged in: "Sewing the miserable little patches we call charity and social service into the rotten garment of our corporate life."\*

If I believed that that was all there was to social service I would not be with you today as a professional social worker. However it seems to me that there is a real and far-reaching contribution that can be made by modern social work, to the solution of many of the problems we are facing today, and to the post-war reconstruction period to which we are looking ahead, and for which we are already laying plans.

May I begin with a quotation from the Malvern findings which explains better than I can the basis of family welfare work which is my job here in Edmonton: "In all that is planned, regard must be paid to the family as, by God's appointment, the basic social unit on Whose stability and welfare all other welfare in large measure depends."†

With that as our basis may I tell you of the objects of a Family Welfare Bureau. These have been selected from our Constitution, because that in turn is based in general on a pattern which you would find repeated in Family Agencies all over Canada and throughout the United States. It is not just a local idea, but these responsibilities are generally accepted and carried out on a wide scale.

1. To foster the development of wholesome family life, to give advice and information on definite problems of family welfare.

2. To help households and individuals who have been disorganized by poverty or environment, or handicaps of personality or other circumstances to return to, or achieve normal family life, and to prevent threatened disorganization or disintegration of such households and individuals.

(Please note particularly that responsibility for prevent work, because so much can be done in this way if we really try to get to the root of the problem.)

3. To take a part in the programme of the community for social betterment, seeking in counsel with other organizations or individuals to lessen such abuses in society as may be factors in undermining the well-being of individuals and families.

4. To undertake further research in the field of family life and of individual maladjustments.

5. To cooperate with organizations and individuals similarly engaged both locally and throughout the country.

6. To interpret to the public the problems of poverty and the ideals, principles and methods underlying the work of helping disorganized families to adjust themselves to their environment.

In order to achieve this we are working on three fronts at the present time, each of which is vitally necessary to the welfare of the community as a whole.

The first of these perhaps is that of direct service related immediately to the war programme. 40% of the work of this agency which I represent is in connection with the families of men in the services, at their own request in many cases, and also at the request of such Government departments as the Dependents' Allowance Board, the Dependents' Board of Trustees, and the Auxiliary Services. These services are all intimately related to the problems of family welfare in homes where the departure of the man has created some difficulty.

The second front might well be described as the day by day performance of essential civilian services in the field of health, nutrition, recreation, education, child and family welfare. The social agencies of this country are essentially civilian agencies extending their services to meet the special needs brought about by the war. We must maintain our home front work so that, when the war is over, we will be able to swing back into peace time work without the loss of efficiency which would occur if we lost sight of our basic purpose.

\*"The Will of the Voice."—Copec Conference, 1924.

†103 "S" Supplement to Bulletin 103, Council for Social Service.



## CHURCH MESSENGER

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The third of our three fronts is that of post-war reconstruction. In that we must deal first of all with problems of war and unemployment. Germany solved her unemployment with an armament programme. We are paying for that now. Therefore we must insist on the right of every person to minimum standards of food, clothing, shelter, health service, and education, which we often call the "Big Five." The Health Insurance, Unemployment Insurance and Housing Programmes of the Dominion Government are steps in the right direction.

All of this is founded on a basic belief in the supreme worth of each human soul. It is part of our democratic way of life, and like that, must be fought for. It is easy to assume that because there has been so much work done in the field of social welfare, we do not have to worry. Unless we are helping to better conditions all the time, welfare work will not go ahead; it will not even stand still, it will slip back. Quite recently someone expressed the wish that we could revive the old criminal procedures against the poor. When you remember some of the old Poor Law practices that is rather shocking, and certainly most of us would assume that such an antiquated social attitude which would make poverty the crime of the individual had died out.

How shall we better conditions? Kind-hearted materialism, the desire to have everyone in the community comfortable, professional skills, all these will help, but they are not anywhere near enough. We should know by now that the social order will not go on evolving from within until altruism triumphs and greed and injustice are defeated. We must look to the people who believe that the natural order must be transfigured by the supernatural, before there can be a real triumph of international justice and good social conditions.

That means we must turn to the Church, who was after all the mother of the social services, even though she does not always recognize her own child. In that connection I have followed the report of the Council for Social Service with great interest, and can gladly bear testimony to the good work it has done. Will you permit me to say, however, that I do not think it goes far enough. To confine its activities to the giving of clothing is putting its work on too material a basis, and overlooking the needs which are not necessarily financial or material in their origin. I would even be willing to see money diverted from the supplying of material needs, for such activities as the work with courts, prisons and other institutions which I am sorry to see has come to an end. St. John's House is doing an excellent piece of work and needs to expand in the most urgent way. Have you realized that there is seldom more than one bed vacant in any institution in Edmonton that accepts unmarried mothers, and that girls needing this care are being turned away all the time? The whole problem of illegitimacy is one that the Council might well study, not forgetting the unmarried father who is too often ignored.

Often we lose ourselves in larger needs and overlook those at home. What about juvenile delinquency for example? A member of this Synod is a Judge of the Juvenile Court. Surely he should be able to turn to the Council for help in attacking local situations which are increasing the delinquency rate. There is education for marriage, physically, mentally, and spiritually. What help can be given our young people who are looking ahead to making stable homes? Is the care of the aged satisfactory, and is the field of child and family welfare adequately covered by the existing agencies? What of the problems of housing and the other adjustments that must be made to a new community, which are being met by the families recently come to this city due to the enlistments of the wage-earner or his employment in war industry.

To all these things we must give study and thought. It is easy to pass resolutions but these should be based, to be effective, on study and knowledge, not on facile approval of something that sounds like "a good thing." For that understanding to function most effectively there must be interpretation and cooperation between every group in the community, the parish, the Council, the non-religious organizations, right through to the national authorities in every field of work. A degree of centralization is necessary but let us not lose the intimate touch, because work on every level will suffer if we do.

In closing may I come back to the Madras Conference and quote a most pertinent paragraph:

"It is not enough to say that if we change the individual we will of necessity change the social order. That is a half truth. For the social order is not entirely made up of individuals now living. It is made up of inherited attitudes which have come down from generation to generation through customs, laws, institutions, and these exist in large measure independently of individuals now living. Change those individuals and you do not necessarily change the social order unless you organize those changed individuals into collective action in wide-scale attack upon those corporate evils."

Surely the Diocesan Council is one of those "cells" to which we should look for study of our "corporate evils," and for wise guidance in ways of "collective action." There is a restless spirit abroad in our land, there is disillusionment and materialism, a fear of the post-war "twilight" period, there is talk of the battle to be waged at home, when the one in Europe has come to an end. It is a heavy responsibility on us all, and the thing that comes to me is the saying of Rhodes, "So much to do, so little time to do it in."



# Rural Deanery of Edmonton

**HOLY TRINITY**  
THE REV. W. M. NAINBY  
**Parish Guild**

At our last meeting held at the home of Mrs. Percy Johnson, on Monday, June 15th, our new Rector and his wife, the Rev. W. M. Nainby and Mrs. Nainby, were present and were given a warm welcome. At this meeting, the sum of \$150.00 was voted to be paid on the church mortgage.

The annual Garden Party held at the home of Mrs. Harold Hawe, on June 3rd, was a great success, and \$56.25 was taken in. Mrs. Nainby received with Mrs. Tye and the hostess. The affair was ably convened by Mrs. O. B. Taylor, assisted by Mrs. Proctor, Mrs. Templeton, and Mrs. Clibborn, with Mrs. A. H. Lord and Mrs. Vernon Pearson at the delicatessen table.

The Parish Guild are affiliated with Initial Training School No. 4, R.C.A.F., for the purpose of helping with social activities. This entails providing and serving food at their dances—taking our turn with other organizations.

The Knitting Club of the Parish Guild, who have been meeting once a week at each other's homes to knit for the Red Cross, intend to continue meeting each Monday during the summer months.

## Girls' Club

On June 1st the Holy Trinity Girls' Club, instead of holding a meeting at the church, paid a visit as hostesses to the Navy, Army and Wings' Club. The next meeting was held at the church, to conclude business matters for the year. For our last Social of the season, a hike was planned, but due to the bad weather a gathering was held at the home of Margaret Smalian.

## Choir

After a successful year, the choir held a breaking-up party following choir practice on Thursday, June 25th. The Rev. W. M. Nainby and Mrs. Nainby were our guests. A very enjoyable evening was spent in games and singing.

## Chancel Guild

Firstly, we wish to welcome to our church, our friend and rector, the Rev. W. M. Nainby, and Mrs. Nainby, and may they share with us all the varied patterns of our lives.

After such a lengthy illness, it is good to see our president, Mrs. Rose Casper, once more taking an active part in the Guild. Warmest wishes to you, Mrs. Casper, from us all. One evening in May we spent a pleasant hour or two at the home of our president, to wish Mrs. Florence Hales "bon voyage", who is leaving to take up residence in Winnipeg shortly.

Perhaps at this time it would be fitting to extend our appreciation to one of our members, who managed to turn her wishful thinking into a material benefit, by selling book-markers, to replenish the Sanctuary green hangings. It is evident that the "will to do" can bring forth such charming results.

## Junior W.A.

The annual Rally was held on June 6th, at St. Faith's Church, with Bishop Barfoot taking the service.

During the year we held thirty-nine meetings with an average attendance of fifteen members.

Handycraft badges were won by Beth Johnson,

Lois Brown, Shirley Mansfield, and Dorothy Taylor.

Good Health Badges were won by Geraldine Ortnor, Rose-Marie Fearon, Elaine Sharp, and Marion Middleton.

Twelve Perfect Attendance Pins were won, and Shirley Mansfield won the Diocesan prize for the best knitted doll.

During the year the Juniors have knitted squares for cot-covers, and knitted potholders, and dressed twelve dolls—and made scarves—all of which were sent to Social Service for Christmas cheer.

Also during the year we have held a Valentine and Hallowe'en party, and a picnic. Our meetings for the term ended with a picnic, and will be resumed the first of September, and we will be very glad indeed to welcome new members.

At this time we would like to thank Anne Middleton for her co-operation in making our meetings so successful.

Four of our members have now reached the age-limit and will be promoted into the Intermediate W.A.

## W.A.

The annual Garden Party, arranged to take place on the grounds of Mr. and Mrs. T. W. Bull, was postponed on account of rain. It was re-arranged to take place on the rectory grounds, on Friday, 26th June. The grounds had been decorated with flags and bunting, and a large number of the congregation attended. We were very glad to welcome a number of W.A. members of St. Faith's.

Mrs. Manahan and Mrs. Clibborn were joint convenors. Those pouring tea were Mrs. Tackaberry, Mrs. Elliott, Mrs. Gower and Mrs. West. The home cooking stall was under the direction of Mrs. H. E. Roberts and Mrs. Sheldon, whilst the kitchen was in charge of Mrs. H. Wilson, Mrs. W. H. Sheppard, and Mrs. Middleton. The W.A. members were delighted with the results.

## Mothers' Union

The final meeting for the season was held at the home of Mrs. McComb, with 21 members present. A number of knitted articles, and children's dresses, were handed in for Social Service, and plans were made for a picnic to be held at the farm home of Mrs. Bellamy, on Wednesday afternoon, June 24th. A welcome was extended to Mr. Nainby, who spoke a few words of greeting.

Members were reminded that election of officers would take place at the opening meeting in Sept.

Newcomers to the city who may be interested in joining the Mothers' Union are asked to get in touch with the Secretary, Mrs. M. Browse, 10018 91st Avenue—Phone 33400. A hearty welcome is extended to all.

## ST. FAITH'S

The month of June proved a very strenuous one, as most of the organization had planned their last social events before the summer holidays.

The Junior Rally was one of the highlights. It was held on Saturday, June 6th, with 14 leaders, 122 girls and 21 mothers present. The weather was good, which made it possible for some out-of-town branches to be there.

The service in the church was taken by Bishop W. F. Barfoot, who took as his text, "Well Done." Later, in the parish hall, the various awards were presented. Miss Mary Hamm was the winner of the Bishop's prize; Miss D. Thompson, winner of the Diocesan prize; Tofield and Wainwright tied for the out-of-town Banner, and the banner for the city branches was won by St. Luke's. Several



# Some Lessons of the War

## VII.—TOTAL WAR

*By Rev. Ebenezer Scott, M.A., B.D.*

We think of Total War as a new thing under the sun. The truth is, however, that it expresses the very essence and genius of all war.

We try to cling to the old chivalrous, picturesque views of war as long as we can, but we may as well cry havoc as soon as the dogs of war are let loose. Every new weapon and method of attack in the wars of the past has marked an advance towards the totality of warfare as we experience it now. With the advent of the aeroplane, for instance—to take the most distinctive feature of modern warfare—it was only logical that civilian populations should be massacred by sharp attack from the air, as they had always been subjected to starvation through the slow progress of blockade from the sea.

The pacifist is undoubtedly so far in the right, that we must make total abolition of war, which now means total war, our ultimate aim. But as long as there are aggressive and predatory nations, total war must be met with total war for the sake of peace itself. The old theological doctrine of total depravity is too sweeping in its judgment on human nature; but there is at least this permanent truth in it, that human nature may reach such a depth of depravity in some particular sphere of conduct as can only be called total. If total depravity in an individual or a nation can only be dealt with effectively by a total effort to overcome it, this is God's own method of executing judgment upon sin. God can take no half measures with sin. At the same time total war loses all its moral, even all its practical value, if it descends to the level of sheer revenge.

We often see the same necessity of total war against some vicious habit which has set itself up as a tyrant in a man's life. We have no difficulty in understanding the popular belief in our Lord's time in demoniac possession — a belief which our Lord Himself, in those unscientific days, accepted for all practical purposes. We need not raise any debate on the relative merits of temperance and total abstinence in the case of the confirmed drunkard. It is often the last and only hope for such a man to declare total war against the evil spirit which has so firmly entrenched itself in his physical and moral constitution, and is threatening absolute ruin both to his body and soul.

We believe that the spirit of peace itself demands of us, and all our allies, that we should make, not only war, but total war against the evil spirit of war itself which in these days has cast its baleful presence over the whole earth. Moreover, this war we have undertaken must, unlike the last, be carried through to such a total finish, that when the evil spirit is driven out of Germany this time, it must not return, as it has done too often before, with seven other spirits worse than itself.

The allied nations have avowedly placed retribution among their war aims. This is quite in accord with our Christian belief in a God of justice; only let us be careful to distinguish between punitive measures which are also deterrent in their purpose and are inspired with the hope of a better future, and those which are dictated by the mere crude and irrational motive of vengeance for the past. Let us behold, and imitate, the goodness and severity of God, as they are both revealed to us in the subtlest and most far-reaching of all paradoxes, the Gospel of Jesus Christ. For though total war must be made against total war, as against all total depravity of man, the final antidote to total war, and to all war, is the Christian gospel of the universal brotherhood of all mankind. Even through our victory in the total war which we are now waging against the total powers of evil, we must press onward to that total love which can alone give the promise of total peace.



# Comments Original and Otherwise

"Curate"

## WORK AMONG OUR INDIANS

Considerable enthusiasm was evoked at the recent Synod of the Province of Rupert's Land when Archdeacon W. E. I. Paul of Prince Albert presented the report on Indian Missions, crystallizing in a resolution to provide specially trained missionaries to carry on Indian Missionary work in the spirit of what was characterized as the most glorious chapter in the history of the Church of England in Canada.

It is most encouraging to know that this Synod, made up entirely of delegates from the West, faced as they are by the task of ministering to their congregations of white settlers, are not limiting their vision, but recognizing the equally great obligation of ministering to those who were the first occupants of our country. The doing of the one, is the best guarantee that the other will not be left undone.

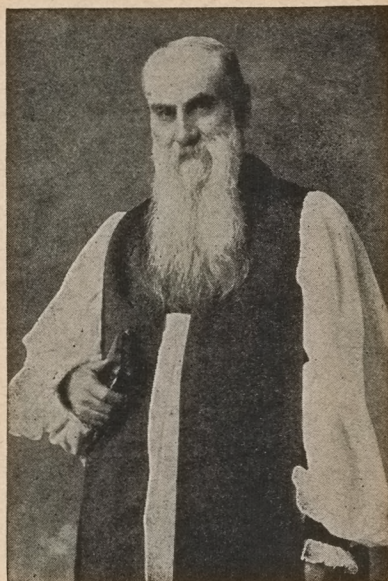
## ARCHBISHOP MATHESON

Probably no Bishop has been quite so closely identified with the activities of the Canadian Church for the last half century as Archbishop Matheson, who died at his home in Winnipeg on May 19th, at the advanced age of 89 years.

On his father's side he was a descendant of the old Scots settlers brought to the West by Lord Selkirk. Early in life he came into contact with the late Archbishop Mackray, who had much to do with the shaping of his future career. He was consecrated Coadjutor Bishop of Rupert's Land in 1903 and elected Bishop of Rupert's Land and Metropolitan of the Province with the title of Archbishop in 1905. He resigned in 1930.

By many of the older clergy and Synod lay delegates he will be remembered chiefly as the very efficient chairman of the General Synod and the three Boards of that Synod. He was a man of sound judgment and great sympathy and never allowed high office to effect any change in that approachable attitude that he acquired in the early days of the West. He had a keen sense of humour and on many occasions at Synod and other gatherings when discussion was getting somewhat heated, he would restore harmony by some humorous comment that set even the contestants smiling. He loved to relate stories of his early experiences. On one occasion he was travelling on a train when he found it was not scheduled to stop at the station that was his destination. He told the conductor about his difficulty. Later the conductor returned and told him he had made the necessary arrangements. The Archbishop asked how he had got the necessary permission. The conductor replied, "I telegraphed that a large party wished to get off at this station." The large party was the six-foot Archbishop in a buffalo coat.

He has left behind him a pleasant memory and a great example of devotion to duty.



Archbishop Matheson.

## FORWARD DAY BY DAY

(Selection from Summer issue)

Read St. John 3:1-13.

### Conversion

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee . . . Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.—Acts 26:15, 16, 19.

Conversion is not a popular word in the modern world. It reminds us, perhaps, of emotion that does not last, and of sawdust trails. But, at the same time, we all know deep in our hearts that what the world needs most is to be converted. What is conversion?

Well, if you go into the inner room of your soul, you may find that seated upon the throne of your life is your own ego, what one old writer called your "I, Me, Mine." To be converted to Christianity means that you tear **yourself** from that central position and put **Christ** there. It means that you no longer want to be served, but to serve. It means that you no longer want to be praised, but to praise Him.

And it means, too, something not done once for all, but in need of doing day by day.

The sale of "Forward Day by Day" by G. B. R. E., has increased to several thousand. It ought to be in the hundred thousands, and would easily reach that amount if the laity knew about it.

(Continued on page 6)



## QUARTERLY MEETINGS

"The Quarterly Meetings" of the General Synod Boards are held about three times a year, and include the Executive Committees of the Department of Missions, the Department of Education, the Department of Social Service and the Department of Pensions.

At the same time there are many sub-committee meetings and sessions of the General Synod Committee on Apportionment and the Editorial and Supplies' Department of the General Board of Religious Education. At these meetings the business of the Church is carried on between sessions of the Executive Council, and at each of them important matters come up for discussion.

### War Conditions

In view of the present situation created through the rapid transfers of population, owing to military camps, munitions and other war industries, etc., provision must be made for the re-arranging of some of the Church's work. This was very carefully discussed at the May meetings and provision has been made that as far as possible every effort will be put forth to provide for the social and religious needs of those people who have moved temporarily into new quarters surrounding the new centres of activity. This will require very careful attention on the part of the officials of each diocese. The method by which this will be undertaken was not definitely decided, but plans are being made to see that this work is given careful attention from the very first. Clergy will help by reporting new developments to their respective Bishops.

### Annual Meetings

The Annual Meetings of the House of Bishops, the Executive Council and the various Department of General Synod will be held this year in Fort William and Port Arthur, Ontario, in the second week of September.

### Change of Date of "Children's Day and Youth Sunday"

In view of the fact that Religious Education Week is to be observed this year both in Canada and the United States from September 27th to October 4th, the Executive Committee of the G.B.R.E., at its recent meeting, decided to suggest that, for this year only, wherever it was considered practicable, Children's Day and Youth Sunday should be observed on the first Sunday in October, instead of the third Sunday. By so doing, Children's Day and Youth Sunday will become a fitting climax in our Church to the observance of Religious Education Week.

Information regarding the observance will be sent out to the parishes well in advance.

### Increased Prices

At the meeting of the Editorial Department, it was pointed out that for a number of years there had been a constant operating loss each year. In 1940 the Annual Meeting agreed that the Editorial Department should increase the

price of its publications if found necessary. This was re-affirmed at the Annual Meeting of the Board in 1941. Before it was possible to make arrangements, new Government regulations came into force, but the Wartime Trade and Price Board have given consent that there may be increases in the price of some of the publications put out by the Editorial Department.

Part of the yearly deficit has been caused by the grants given to Sunday School by Post, but also by the declining circulation of some of the publications. The increased costs have made the increase in price more urgent than in 1940 and 1941.

The Editorial Department, with a view to preventing further yearly deficits, has discontinued the publication of The Institute Leaflet Monthly, The Young Soldier Monthly, and The Home Department Quarterly. They have also increased the prices of some of the publications. These increases are very slight, having been kept as low as possible, and it is hoped that it will not in any way interfere with the normal working of our Sunday Schools. The new prices as given below will go into effect for new orders commencing September 13th, 1942, and for continued orders from January 3rd, 1943.

### Sunday School Attendance

The results of an enquiry made by the General Board of Religious Education, covering about one-third of the parishes throughout the Dominion show that there has been a serious decrease of church attendance, Sunday School enrolment, Sunday School attendance and attendance at parish activities in over thirty per cent. of the parishes reporting.

Here are a few of the many causes given for the decrease:

- (a) General indifference and lack of interest on the part of parents.
- (b) Disorganized homes.
- (c) Lack of home discipline. Lack of respect for authority.
- (d) Poor example on part of parents.
- (e) Neglect of Family Worship.
- (f) Attitude to Sunday School: (1) Sending children—rather than bringing them. (2) Regarding Sunday School attendance as a substitute for Church attendance.
- (g) Attitude to Confirmation—regarding it as a graduating point.

### Children's Hymn Book

For many years a special committee worked at the selection of hymns and music for a Children's Hymn Book. The work was nearing completion when the revised Book of Common Praise was issued containing most of the hymns selected by this committee for the use of very young children. Publication of the Children's Hymn Book was delayed in order to encourage parishes to adopt the revised Hymnal. Owing to the present conditions it was agreed to defer the publication of the Children's Hymnal until after the war.



### Lenten Book

It was announced that arrangements have been made for a Canadian Lenten Book. The Reverend R. F. Palmer, L.S.T.E., will be the author of the book for 1943, and Professor F. D. Cogan, of Wycliffe College, will write the one for 1944. The title of the 1943 book will be announced soon and it is hoped that the clergy will support this new undertaking by encouraging their parishioners to purchase and read this book.

### Church Library

A special committee to deal with this subject discussed the project fully and made progress. It is expected that with the co-operation of the Archives Committee of General Synod a reference library will be set up in Church House, Toronto, in which copies of all available books relating to the history, etc., of the Church in Canada will be preserved.

### General Synod Anniversary

Preparations are being made in many directions for fitting observance of the fiftieth anniversary of the organization of the General Synod in the autumn of 1943. It is hoped that this anniversary will be observed generally by the parishes throughout Canada and especially in the place where General Synod will meet that year, possibly Toronto, where the first General Synod was held.



## Comments Original and Otherwise

(Continued from page 4)

### TWO INCIDENTS OF HISTORIC IMPORTANCE

A writer in *The Spectator* (London) calls attention to two such incidents. One is the official entry of our future Queen into public life. He concludes what he has to say on that subject with the remark, "She has been admirably brought up by singularly sensible parents." With that we all agree.

The other incident I quote as related. "Most worthy to be linked here with the first subject of the Crown is another of the King's subjects, two years older than the King's daughter, Nora Cavenry, the first member of the A.T.S. to be killed in action. The story as told in Tuesday's papers, sticks in the memory. Russia, of course, is accustomed to the spectacle of women in posts of danger. Here, so far, it is less common, and this first fatality to an A.A. girl is of some historic note. Nora Cavenry, we are told, a Lancashire mill-girl, joined an A.A. battery on the South Coast. Last Friday an alert was sounded, and Private Cavenry took her place at the predictor till she was struck down by a shell-splinter. Immediately Private Gladys Keel, a spotter, stepped forward and took over Private Cavenry's job. The other girls coolly carried on. There was not a moment's delay in passing directions for the guns. There is place for Nora Cavenry in history."

### DEATHLESS LITERATURE

A few weeks ago I came across a brief sonnet in a little monthly paper called the *Calvary Evangel*. It read as follows:

#### High Flight

Oh, I have slipped the surly bonds of earth  
And danced the skies on laughter-silvered wings;  
Sunward I've climbed and joined the tumbling mirth  
Of sun-split clouds—and done a hundred things  
You have not dreamed of—wheeled and soared  
and swung  
High in the sunlit silence. Hov'ring there  
I've chased the shouting wind along and flung  
My eager craft through footless halls of air,  
Up, up the long delirious, burning blur  
I've topped the windswept heights with easy grace  
Where never lark, or even eagle flew.  
And, while with silent, lifting mind I've trod  
The high untrespassed sanctity of space,  
Put out my hand, and touched the face of  
God.

The lines appealed to me as writing of a very high quality, but as I have never made any pretence of being a literary critic, I decided to wait and see if the verses made a similar impression on those who could claim to be competent judges. I had not long to wait. On May 12th Mr. L. G. B. Shapiro, a newspaper columnist of recognized literary qualifications, made use of a large part of his space in a Montreal paper to call attention to this composition. "The work," he says, "has already become deathless literature wherever English is spoken . . . And it is a matter of very special pride that Canada's fighting forces in the last conflict and in this, should have produced the war literature that stands above all else."

Mr. Shapiro goes on to tell something about the author, John G. Magee. He was only 19 years of age. In 1941 he was assigned to a Spitfire squadron in England. About that time on the back of a letter to his mother he scribbled the sonnet. A few days after the letter was received, news reached his home that he had been killed.

Further particulars about this young airman are told by his father in the *Calvary Evangel*. Early in 1940 he wrote to his father, then in China, that he had lost his Christian faith. After prayerful consideration, his father replied that if he would be honest with himself and humble and give himself to the best he knew, all would come right in the end.

The following summer the young man began to think about joining the Canadian Army. The bombing in London led to his enlisting. The Sunday before he left for Canada he went to Church with the family and stayed to receive Communion. The father tells about their last night together, and how at the close they knelt down and committed him to God.

"We have never regretted," writes his father, "that we gave our consent to John's entering the Air Force, for we believe it was part of God's plan for him and for us. It has been an

(Continued on page 15)



## Diocese of Nova Scotia

Recently the above named Chapter of the Rural Deanery of Cape Breton met at Glace Bay, N.S.

A very interesting and instructive paper was read by Rev. Rural Dean F. R. Holborow on the subject of the "Titles of the Holy Communion Service."

Rev. J. Stead announced that His Grace the Archbishop of Nova Scotia hoped (D.V.) to hold an Ordination at St. John the Baptist Church, North Sydney, on August 6th.

The Clergy of the Deanery are looking forward to the expected visitation of the Archbishop of the Diocese on July 31st.

Among matters dealt with was the suggestion to arrange for the publication of a Deanery Magazine which it was felt would be most beneficial to the various congregations. Rev. J. Stead was asked to look further into the possibility of such an undertaking.

It is hoped soon to arrange for a meeting of the Clergy, Church Wardens, Vestry Clerks and Parish Treasurers to consult with the Diocesan Secretary-Treasurer matters pertaining to the financial affairs of the Church.

The Secretary of the Rural Deanery, Rev. C. G. Hares, having resigned from the office on his removal from the Deanery, it was moved and carried that Rev. G. T. Spriggs of Sydney Mines, N.S., be appointed to the position.



## DIocese of New Jersey EPISCOPAL CHURCH

Trenton, New Jersey

### CHALLENGE TO THE SUNDAY SCHOOLS

The above title was given to the leading article in a recent issue of "Church Times." Some of the statements are as applicable to Canada as to England, for now, as never before, we need to give proper training to the young who, after the war, must accept greater than ordinary responsibilities.

"These institutions, ramifying in the life of every parish and absorbing a large proportion of the nation's youth, would seem to be ideally placed for propagating religious ideas on the grand scale. They should be fertile seed-beds from which spring generation after generation of soundly instructed, converted Christian men and women.

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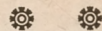
"The true goal of Christian education is not knowledge, but a life lived with God; and, in the case of young people, it is initiation into the most perfect form of that life obtainable here on earth—sacramental union with Christ. The mature Christian is not the man who knows all that is to be known about the world, or even about theology, but the man whose life is hid with God, and who has put on Christ. And this divine fellowship is normally attained by faithful participation in the Church's sacrament.

"Here is a challenge to the Sunday Schools. There are many, thank God, in which the ob-

jective of all courses and instructions is clearly understood, by teachers and scholars alike, to be entrance upon the full sacramental life to which Confirmation is the gateway. All too frequently, however, both syllabuses and methods betray the absence of any deliberately conceived purpose whatsoever, much less this exalted one, behind the efforts expended by the clergy and their well meaning assistants.

"One may very well ignore for the moment those pathetic sham Catechisms where no recognizably Christian teaching is imparted. But there are still too many schools which struggle to convey an accurate knowledge of the Bible, and a parrot-like skill in rehearsing the Church's doctrinal formularies, without attempting to bring children into that living relationship with God which is the crown of true religion.

"In the enormous network of Sunday Schools extended throughout the country, the Church possesses a unique agency for building up a Christian society. Upon these schools she should lavish her best efforts, sparing nothing to ensure their intelligent staffing and efficient equipment. Above all, they must have restored to them what has always been, in the best ages of the Church, their primary vocation, to be nurseries for the sacramental union of the soul with God."



### THE CHILDREN BELONG TO GOD

Addressing his Diocesan Conference on Tuesday, the Bishop of Derby spoke of the danger of State bureaucracy in post-war reconstruction. "It is commonly conceded now," said Dr. Rawlinson, "that our pre-war society was in certain respects unduly individualistic. I believe there is some danger that we may in the near future be tempted to swing too far in the other direction. State controls can be tyrannous, and the excessive regimentation of society by bureaucrats can be a menace alike to freedom and to initiative."

The Bishop went on to say that the institution which is threatened to-day, and for the recovery of which a battle needs to be fought, is that of the family.

"The problems of youth, and of the training and education of youth, are in some ways the most important of all those which confront us. The doctrine against which a stand needs to be made is the doctrine that the State must do everything—the doctrine which virtually regards children as state property, to be recruited and organized whether as potential cannon-fodder, or as potential factory-fodder, but in any case to be disciplined, drilled and 'conditioned' in uniform moulds as the State may direct, to the destruction alike of their spiritual freedom and of their parents' sense of responsibility.

"A child does not belong to the State: he belongs to God. The State has a duty towards him, and must needs accept some measure of responsibility and care in respect of the education and training of future citizens. Yet the responsibility of the parents, under God, for the child whom they have been allowed to bring into the world is inalienable and primary; and it is to-day being endangered."



## Recent Happenings

There were invitations sent to four Americans to attend the enthroning of Archbishop Temple at Canterbury, England. It is the first time that non-Anglicans have been recognized in the proceedings. Dr. William Adams Brown of Union Seminary, New York, represented the Federal Council of Churches, and Dr. Henry Smith Leiper the World Council. Bishop James DeWolfe, of Long Island, and the editor of the Living Church, C. P. Morehouse, were chosen from the Protestant Episcopal Church.

\* \* \*

The Corporation of York unanimously decided to confer the freedom of the city upon Dr. Temple before he left for Canterbury.

\* \* \*

At a united service of Christian Witness organized by churches in London and held in St. Martins-in-the-Fields on Good Friday, an address was given by Rev. L. D. Weatherhead, minister of the City Temple Congregational Church.

\* \* \*

The Moderator of the Presbyterian Church in Scotland, Dr. J. Hutchison Cockburn, was in vited to open a sitting of the American Senate with prayer during his stay in the United States.

\* \* \*

After a lengthy discussion the Provincial Synod of Rupert's Land adopted a resolution that the Metropolitan See of the Ecclesiastical Province of Rupert's Land remain in the city of Winnipeg.

\* \* \*

Archbishop Temple of Canterbury, in a broadcast on Easter evening, said that the Christian really has no ultimate anxiety. Our chief prayer," he went on, "should not be keep us safe, but keep us steadfast and brave." In a message also to the peoples in occupied countries, signed by Archbishop Temple, Cardinal Hinsley, of the Roman Church, Moderator Sidney Berry, of the Federal Church Council, and Moderator J. Hutchison Cockburn, of the Church of Scotland, the following is a quotation: "Our hearts are with you in your suffering. Remember that after Good Friday came Easter morning. Christ is risen."

\* \*

An interesting plan for reconstruction of St. Alban's, Holborn, London, which suffered terribly in the "blitz" of last year, has been outlined. It is proposed to establish "MacKonochie mansions," that the name of a beloved Anglo-Catholic priest might be linked to a building as there are in England a "Keble College" a "Pusey House" and a "Liddon House." Moreover it will present a new idea in the old capital of the Empire, having communal kitchens, communal restaurants and other modern conveniences for enjoying comfort at a minimum of labour and expense. In other words it will have all "the temporal amenities" of club and cafe. The sketch gives further detail: "It should also

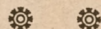
proclaim the faith that man does not live by bread alone, and that spiritual duties and spiritual needs come first." Hence at the centre there is to be a church to provide a sanctuary for the whole household.

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Recently seven New York clergymen exchanged with a like number from Montreal for Sunday services, the purpose being to convey mutual assurances of good-will and steadfastness of purpose in the great struggle in which we are engaged.

\* \* \*

The Rt. Rev. Dr. John Basil Simpson, Bishop in Kobe, Japan, died at Oxford, England, April 28th. The Bishop had many friends in Canada who honour his memory.



### NATIONAL CHURCH IN ENGLAND ASKED BY CONGREGATIONAL HEAD

The time has come for the launching of a "bold attempt" to restore a "truly national" Church of England, the Rev. Kenneth Parry, Chairman of the Congregational Union of England and Wales, declared in a speech scheduled for delivery in London before the Congregational Assembly.

Dr. Parry voiced the suggestion that the next Lambeth Conference of the Church of England take steps to "open its doors" to all Free Churches.

Asserting that he would "rejoice" to see a union of Free Churches, the Congregational leader expressed the opinion that there is "little hope in that direction."

Doubting whether the idea of a united Free Church contains "enough inspiration to overcome the friction of prejudice and inertia of vested interests," Dr. Parry remarked that he is always "alarmed" when told that there is little difference between denominations.

Such a statement, he said, shows weakness rather than strength. "My own personal hope," he added, "is that the Congregational fellowship might be included as a kind of order within the national Church framework."

"If the next Lambeth Conference," Dr. Parry said, "which is to be held under the leadership of the Archbishop of Canterbury—one of the greatest friends of reunion—would freely acknowledge that the institutional rigidity and spiritual arrogance which excluded dissenters of the seventeenth century and Methodists of the eighteenth century from a national Church was a mistake and in humility and charity open the doors to all who have seen the light of the glory of God in the face of Christ, it would be a challenge we dare not refuse.

"Cannot the Church of England," he asked, "not only make it possible for us to go back whence we came, but impossible for us any longer to remain out?"

(Editor's Note: The above was reported by "Religious News Service" and printed in "The United Church Observer.")



## SCHOOL OF PREACHING — WYCLIFFE COLLEGE

April 27th to May 1st, 1942

What was probably the first School of Preaching to be held in Canada took place recently when twenty graduates of Wycliffe College met at the College to attend a course of studies under the direction of Professor F. D. Coggan. The School of Preaching is an established institution in the United States, but so far this is the first attempt to duplicate it in Canada.

The School commenced with a Reception at the home of the Principal, at which Bishop Renison gave a graphic description of his recent flight to England. After this the School paid a visit to the Studios of CFRB, where the voice of each man was recorded as he read a short passage of Scripture. The records were then played over and each one had the surprising and profitable experience of hearing his own voice and knowing how it sounded in the ears of his listeners.

The daily sessions began with a short devotional period conducted by Dr. W. E. Taylor. The School then adjourned to the lecture rooms. The first lecture of the day was given by the Rev. W. G. Nicholson on the subjects, "The Soul of Helpful Preaching," "Methods of Effective Preaching" and "Psychology of Preaching." In the course of these it was pointed out that the preacher must understand the people, understand his message in relation to the people's needs, and understand himself, and, above all, must understand Christ.

The second course of lectures was given by Professor F. W. Dillistone on "Preaching the Atonement." Any sermon which deals with man in his relation to God is a preaching of the Atonement. The task of the preacher is so to clothe his essential message with words and images that it may become a powerful dynamic force. The Atonement is related to human needs in a fourfold framework.

1. Human community which needs law and order for its well-being. Here the atonement is set forth in terms of justice.

2. Human conflict. Life is essentially a struggle—against climate, the soil, economic conditions, and, at times, against one's fellow men. Life becomes a struggle for freedom; (i) negatively, in the removal of hindrances to attainment; (ii) positively, to gain power to attain. Here the Atonement is seen in terms of redemption and power.

3. Human culture. Man has creative ability. Man is called to follow God in the creation of all that is beautiful, good and full of meaning. This led on to the idea of man re-created in Christ.

4. Human family, with its ideas of shelter, companionship and love.

The third period of the morning sessions was spent in an "Open Forum" conducted by the Rev. W. G. Nicholson.

The afternoon was taken up with what might be called the practical aspects of preaching. For this the School was broken up into three groups, each group spending the afternoon in one of the three special sessions. The members had

been invited to send in a written sermon. Each member of a group had a private interview with Dr. T. H. Cotton who discussed his sermon with him. On the second afternoon he had an interview with Mr. J. Campbell McInnes on the subject of voice culture, reading and speaking. On the third afternoon each member preached a sermon before the group, with the Rev. W. G. Nicholson and Archdeacon W. F. Wallace present, and later received helpful criticism on his method, style and delivery.

It was felt by all who attended that the School of Preaching was a decided success, and the hope was expressed that it might be continued from year to year, that its benefits might be more widely shared.

J. D. MACKENZIE-NAUGHTON.



## POST-WAR PRINCIPLES

The Annual Synod of the Diocese of Montreal received the following principles dealing with economic and social problems and asked the parishes to accept them as a basis for discussion:

"The claim of every citizen on the total resources of his country; adjustment of problems of employment, health and education on the basis of this claim."

"Social value and dignity of work as service to God."

"Dependence of social welfare on the family as basic unit of society."

"Revival of agriculture and conservation of forests to preserve true balance of national life."

"Revival of rural community life through restoration of agriculture to its rightful position."

"Mutual understanding and good-will between racial and religious sections of the community."

"Assurance of adequate educational opportunities to all Canadians."

"Extension of education through life, with religious discussion groups in every parish."

"Efforts to check the drift away from the Church, among young people as they grow up, possibly through adult education to include parents."

"Development by the Church of trained leaders to stimulate the Christian and social conscience."



## THE QUIET HOUR

Here in the quiet hour,

I pray to Thee, O Lord!

Asking I may hear Thy voice,

The bidding of Thy word.

Calling me along The Way,—

A path I have not known,  
Tho' in the shadows I shall feel

That I am not alone.

Here in the quiet hour,

I walk with Thee, My Friend;

Knowing Thou wilt give to me

Thy strength unto the end.

Trusting Thee I shall not fear

Until The Way be passed,

Then shall I know that I have reached

My home with Thee at last.

—CHARLES A. HUTCHINS.





## JULY

1. Dominion Day.
2. Visitation of the Blessed Virgin Mary.
5. FIFTH SUNDAY AFTER TRINITY.
12. SIXTH SUNDAY AFTER TRINITY.
15. Swithun, Bishop of Winchester, 862.
19. SEVENTH SUNDAY AFTER TRINITY.
20. Margaret, Virgin and Martyr, Antioch, 278.
22. St. Mary Magdalene.
25. St. James, Apostle and Martyr.
26. EIGHTH SUNDAY AFTER TRINITY.  
St. Anne.

### FAREWELL TO A COUNTRY BOY

By E. Anne Ryan

Summer is here, and the boy is gone from the meadows.

Oh, son, you are gone from me, with your lilting song!

You are hearing the sound of the heavy guns, and the bombers,

While my poor heart follows your dangers, all day long.

And the nights—the cool, sweet night, when I lie in the silence,

And it seems I must surely hear your step on the stair;

But the old clock ticks out its solemn rhythm in the kitchen,

And the words it seems to say are "He is not here!"

Oh, God of mothers, I pray You protect and save him!

But should I yet have to face a sorer loss, Please keep me knowing 'tis better to die for honour

Than horribly live 'neath the sign of a crooked cross.

So, son, should the dear home fields not again behold you,

Nor ever again the streams that you held so dear,

I'll know you are looking on far more beautiful meadows,

And though seeming far, far off, may be very near.

### PENITENCE

By E. Anne Ryan

My days have mostly been days of plenty,  
I have been happy, for God has been good;  
I have seen sunsets on surging ocean,  
And walked at sunrise o'er field and wood.  
I have known kindness from oh! so many;  
But in contrition I bow my head—  
There was a kindness I might have given!  
There was a cruel word I said.

Nothing can hurt like the stab of sorrow  
Over a word that must ever stand;  
Vain is remorse, so, for my penance  
I give some other a helping hand.  
I love the beauty that lies around me,  
But this shall haunt me, this side of heaven—  
There was a cruel word I said,  
There was a kindness I might have given.



### ADVICE TO CHURCHMEN

1. Seek out a Chaplain at once; offer your services to him for any assistance he may require.
2. Make your Communion regularly.
3. Attend Church service every Sunday.
4. Make daily use of your Prayer Book and New Testament.
5. Be a good soldier: obey commands promptly and with good will.
6. Seek wholesome amusement, with good companions during your recreation hours.
7. Write home frequently.
8. Give good example as a Christian gentleman. Others will judge the Church by you.
9. Accept your term of service as the responsibility of a citizen, and fulfill its duties conscientiously. Look upon it as an opportunity given you by God to develop a sound body and a strong character. Strive in all things to lead a clean and upright life. Remember you can serve God and country best by being true to yourself.



### ETHIOPIANS IN WESTMINSTER ABBEY

A service of thanksgiving was held during May in Westminster Abbey for the liberation of Abyssinia.

The Emperor Haile Selassie was represented by his daughter, Princess Tenagne Worq.

The Dean of Winchester in his sermon recalled the Requiem in St. George's, Bloomsbury, five years ago, in the quiet and dignified presence of the Emperor of Abyssinia, for those of his subjects who had given their lives for their country in the war provoked by Italy. "Little did we expect then," he added, "that the great wrong of Italian aggression would be retrieved so soon, and Ethiopia set free."

It is interesting to record that the two crosses borne in the procession, one fashioned of gold, the other of elephant's tusks, were both gifts to the Abbey by former Emperors of Abyssinia.





# One Communion and Fellowship

## A PROPHECY

By E. R. James

*WHEN JESUS BEHELD HIM HE SAID:—Thou art Simon, the son of Jona; thou shalt be called Cephas, which is, by interpretation, a stone.—St. John 1: 42.*

Your first day at school was a great event. You stood before your schoolmaster. He looked upon you with piercing eye. When your master "beheld" you he probably said to himself, "a promising boy."

More than nineteen hundred years ago a young man stood in the presence of the Master, Jesus of Nazareth. He has returned from His forty days of testing in the wilderness, having decided upon the principles of His ministry. He is now looking for men to carry on the work after His return to the Father. He has been tempted to turn the stone into bread. Behold, He offers to perform a greater miracle. He promises to turn Simon, unstable as water, into a stone—a rock man.

What does He see?

He sees Simon, an individual, a person, one who wears a mask. Philosophers have striven for centuries to define a person. Perhaps for every-day people the old Roman definition of one who wears a mask is sufficiently near the mark. You meet a person who attracts you. How intently you gaze on him, listen to his words and watch his actions. You wish to get beneath the mask and see for yourself what he really is. Simon was a person well known to the fishermen around Bethsaida. They would say he was a first class sailor and fisherman, brave, generous and warm hearted. He was given to strong language and very impetuous and fickle.

With His piercing eye the Lord saw more. "Thou art Simon, the son of Jona." Here we have another side to Simon. There is his heredity—his ancestors behind him, his parents and grand parents, etc. Some call the law of heredity a horror. They have inherited some strain of evil or weakness which has gravely hindered them. But the law is also a blessing. There are many who thank God for a healthy body, a clean and active mind and the spiritual instincts they have inherited from their ancestors. Simon has inherited the gift of piety and faith. He was born into a devout Jewish family with a strong healthy

body, the peculiar gift of strict obedience to the Jewish laws of health.

The great Prophet sees still more in Simon. He is "of the City of Bethsaida." There is Simon's environment to be taken into consideration. "Can any good thing come out of Nazareth?" is the prompt comment of Nathanael (verse 46). A man is often damned by his environment, his surroundings. They do much to make him what he is. Students of psychology lay great stress upon the advantages or otherwise of environment, of our surroundings. The influence of his school, his playmates, his friends, the spirit of his village and community had their part in making Simon what he is.

Our Lord, knowing what is in man, looks upon Simon, the son of Jona, of the City of Bethsaida and utters His prophecy. "Thou shalt be called Cephas, a stone, a rock man." It is not because he is Simon, the son of Jona, of the City of Bethsaida. Then this story would be of little benefit to us. It is in spite of the fact that he is the son of Jona, of the City of Bethsaida. The prophecy is conditional. The condition—if thou wilt follow Me.

It is interesting for us to remember that our Lord seldom calls the Apostle by his new name of PETER. He more often calls him Simon. He is slowly qualifying for the new name. The Lord is calling him "that he might be with him." That he might be gripped with His personality and fascinated by His friendship. That he might drink in His Spirit, and gradually,





through pain and sorrow and the agony of the tears of repentance, be transformed into the Peter, the rock man, stone upon which others may build their faith.

Michael Angelo saw a great, rough rock. He sprang upon it and cried: "I must let the angel out of it." Then followed long days of toil upon that rock, cutting, rubbing and smoothing. Could the rock speak it would have cried aloud: "Mutilations! Mutilations!" Only thus could the artist let the angel out of it.

Even so the Lord, the great Architect, looks into your eyes and sees you, your parentage and your surroundings. With supreme assurance in His voice He utters His prophecy. He calls you by your Christian name, your surname and by the name of your community. He promises to make you a rock man, a living stone fit to be placed into His living temple. He promises to let the angel out of you if you will follow Him. Mutilations will be necessary. Are you willing to pay the price?

LO, I COME TO DO THY WILL, O MY GOD.



### Diocese of Athabasca

The Peace River Country is now being placed on the Airway and the Highway of one of the most important commercial and military projects in Canada—the so-called Alaska Highway. Thousands of American soldiers and engineers have already passed through this Diocese to work on this great engineering project. The placing of the large and important air-fields has already been made and their construction is complete. Each is equipped with the most modern aids to aerial navigation. One of these air-fields is placed at Grande Prairie and already large numbers of military aircraft have passed through and over the Peace River country. No one can fully prophesy or estimate what this road will mean to this Frontier Land when the war is over in the opening up of large agricultural areas of the finest soil—the opening of coal mines, of gold mines and other minerals—of oil fields, for geologists tell us that the whole of this great valley is underlaid with oil. This road will link the United States to the Northland, to Yukon and to Alaska. We pray that our Church will also catch the vision of the spiritual growth which should follow this material advancement, or will it be a story too often repeated—"Too little; too late."



### SUCCESSFUL MISSION CONDUCTED BY ORDINANDS OF A UNITED CHURCH COLLEGE

The following account of this "Mission" was printed recently in 'The United Church Observer.' We hope it may be suggestive for our Church.

Ten members of the graduating class of Emmanuel College, Toronto, spent the better part of two weeks after graduation in May on a series of missions through Ontario. The men

worked in three teams, and, wherever possible, spent three or four days at each place. The general theme was what God has done for us in Christ, and what He demands of us to-day. One team followed the plan of a School for Christian Living, dealing with the part of a Christian in the State, the job, the Church and the home. Another used discussion groups to bring out the meaning of the faith, and what it requires of us. The third team started with addresses on the need of man, and what God has done in Christ to meet our needs, followed by discussions and meditations on decision, its implications, and growth in grace.

The men reported that the mission had been a real benefit to themselves, especially in discovering the joy and power of team work. It is believed, too, that numbers of the people were helped.



### GET A BICYCLE

An editorial in The Witness calls attention to the fact that in the United States clergymen have been placed in the same category as doctors in the matter of purchasing tires for their cars and then goes on to express the hope that they will not take advantage of the privilege. "It would seem to us," says the writer of this editorial, "far better for central Church authorities to meet contingencies as best they can rather than to make requests for new tires for all parsons who might want to buy them. Indeed we would like to see some of our clergy, including Bishops, going to meetings and making calls on bicycles. It will be good for the Church to have its ministers making the same sacrifices as others are called upon to make."

If Canadian Bishops start riding on bicycles they will at least have a precedent for that method of locomotion, for I quite distinctly remember the late Bishop of Ottawa—Dr. Hamilton—riding his wheel with his coat tails pinned behind his back. He disposed of his wheel after it ran away with him on a steep hill at Cacouna.

### WILLING TO WORK ONLY 40 HOURS A WEEK

Here is the comment of Walter Lippmann, the newspaper columnist, on the refusal of employees in the United States to work more than 40 hours a week.

"The angry quarrel over the forty-hour week is an ugly looking affair, and in Europe will no doubt be advertised as a class struggle. Yet the event will show, I am confident, that the uproar is the outward sign that the American people are ready for the next mighty move forward from business as usual into a total mobilization.

From the Gallup polls and from many sources the evidence is clear that what the people want is not only to support the fighting men to the utmost, but to live so that they may not be ashamed to look their fighting men in the face. They have fastened on the notion that there is no forty-hour week in the Battle of the Atlantic or on the Batan Peninsula."





## Home Horizons

By Charity Mauger



For many weeks we have been keen to get the new flour which we were told would be on the market. We heard that it had been evolved by scientists to meet the demand for increased nutriment and to offset the depletion caused by modern methods of milling white flour. Bakers were to offer bread reinforced likewise, so that the vast quantities of white bread eaten might do more than overload the system with starch. From England had come word of the national loaf which was slowly winning favour despite both prejudice and opposition and it seemed as though our feet were set in the right path, with a loaf, and flour for the home-made baking, which would serve those who have not as yet become reconciled to straight whole grain bread.

From the city came rumours and reports of the apparent indifference in the matter of the marketing of the flour and bread. It seemed hard to get the flour, and we concluded we must wait for some time for any to reach anyone beyond the city. Then we happened on an editorial by a well known columnist, which suggested, in slightly veiled language, that unless the women in the homes demanded and kept demanding this reinforced flour the whole thing would simply slide into oblivion, for the millers and the retailers were not interested in the project. Possibly the bakers feel the same, as the next information to come our way was from a city dweller who insisted on the new loaf from her bakery, and was given it with the remark that it wasn't her style of bread; which indeed it was not, but not because of the flour.

We interviewed our local grocer and by happy coincidence the driver for the milling company, who makes fortnightly deliveries, arrived as we discussed the matter. The driver said "Vitamin B flour? Oh yes, we have it, but only in 98-lb. bags." He was asked to bring one on his next trip. There didn't seem much attempt to cater to the average housewife with bags of that size!

The flour arrived yesterday and proved to be in 48-lb. bags. We received ours with excited interest. The new paper fabric bag was made gay with some two-colour printing and at the bottom, in inconspicuous lettering, was the announcement that "this flour contains improvers." Frankly, such an evasive, ambiguous statement seems a straight insult to the intelligence of housewives. What it really means is a mystery, but if the women are content to let that mystery go

unsolved they deserve the treatment they are evidently having prepared for them. There may be many brands of the new flour and some may state honestly the content of the "improver"; we are talking of the only one seen so far.

This whole business involves much more than the domestic question of the dietetic worth of the reinforced flour. The Dominion Government, concerned with the low physical standard of Canadian citizens, adopted the findings of the experts and called into conference the millers and bakers. Do we know the result of those conferences? If not, our member of Parliament had a right to make enquiries. If orders were given for a certain type of flour and bread, then it rests with the women to see that such is produced and is available, and to insist on getting it. Whole wheat flour is by far the best to use, but if you can't use that exclusively in your household, at least insist on the next best, and keep on insisting.

At present one can't help having a strong suspicion that our milling and baking overlords are playing the women for what they think the women are. Do let us prove them wrong.

\* \* \*

### "No" to the Combines

We heard some one from New Zealand talking about their early days, which were not so remote, for the tight little Dominion is only a century old. The first settlers were pretty much the moulders of the destiny of the country, for the Colonial Office of the Old Land wasn't keen on another overseas problem at the time. So the farmers and settlers not only made treaties with the native Maori tribes, but they made square deals with them, and each group has prospered and contributed to the making of the country. And when outside agencies descended on New Zealand to organize combines and the like, the settlers said no, they themselves would arrange such matters. And so they have, to their own profit and the development of their own individuality. There is a sturdy independence about them which is good to encounter.

\* \* \*

### Paragraphic Touches

"Curate" has expressed such deep regrets for usurping a little of our space in the April issue, that we feel like apologizing for having mentioned the fact. But it is good to learn that "Curate's" heart is not under the episcopal gaiters, but in the right place!





A man says he doesn't like our story of Peter and the Rabbit, while two women mentioned enjoyment. Personally, we didn't like the incident, or cats either, but there was a certain interest about the entry.

\* \* \*

The Synod resolution that women should be excluded from the beverage rooms for the duration of the war is no doubt sound, and its mover is a fine parish priest; but we somehow feel that women should have had some connection with it, other than as culprits.

\* \* \*

The resolution for a two minutes' silent prayer each day for the United Nations, their statesmen and leaders and fighting forces was moved by the rector of an east end city church where we made two of the "two or three" at a mid-week celebration of the Holy Communion which placed its imprint on the life of the crowded neighbourhood.

\* \* \*

It is pleasant to find Home Horizons quoted in the May Canadian School Journal among comments on the resolution for religious instruction in the public schools.

\* \* \*

A farm woman who is forced to work beyond strength and reason, remarks, "Doing the things we don't like is what makes us good citizens, isn't it?" Personally, we say no. . . . That same woman says of her son of 18, after a few months' R.C.A.F. training, "His very walk suggests strength, confidence and assurance."

\* \* \*

The rationing of the tea and coffee isn't as simple to regulate in the household as the sugar, do you think? Undoubtedly, however, a decided saving can be effected with careful measuring of both tea and coffee and of the amount of water used.

\* \* \*

The birds seem the most carefree living creatures at present and have been a constant joy for many weeks. Orioles are nesting in our bittersweet and we feel honoured indeed.

\* \* \*

### Theory and—Practice

"We must learn thrift in a big way," asserted our clever visitor, at the same moment leaving on her breakfast plate enough butter and honey for a modest helping and so thoroughly smeared together and mixed with toast crumbs as to be completely wasted. Then she launched into a lucid explanation of costs and credits which made our task of planning the maximum of nourishment from the most reasonable selection of foodstuffs seem trivial.

But the seemingly insignificant task is, in proportion, quite as important as the national service in uniformed divisions, perhaps more so, when it is regarded as a basic factor in the foundations of the post war world. At the same time we must remember that the job in the home can't be done without intelligent study and understanding of facts and conditions, and should be

considered part of a co-ordinated, even of an international, effort. It is necessary to get away from the feeling of isolationism and monotonous routine and into the atmosphere of a definite duty to be done. This is really a tremendous task, and will leave its mark even unto the third and fourth generations.

\* \* \*

### No Excuse for Us Now

It is only within recent months that comprehensive information has been made available and so makes it possible to understand the needs of the body and the foods which supply those needs. Now there is no excuse for not knowing, and little reason for not supplying the right sort of meals; for balanced diet does not mean an expensive diet. Fruit and vegetables can be an expensive diet, but surely need not be in most parts of Canada. Those with milk, eggs, a certain amount of meat (and some dietary journals stress the value of the organs, heart, liver, kidneys and spleen), and whole grains in porridge and bread pretty well cover the necessary foods. The soil from which the vegetables sprang, the ripeness of the fruit, the time elapsing between picking and eating of the vegetables, all have a bearing on the mineral and vitamin content.

The more familiar we become with these important facts the better members do we become of the Home Guard behind the Home Guard.

\* \* \*

### Soil a Sacred Trust

Surely every one must feel he or she has something to contribute to the war effort, and is adding that something in greater or less degree where circumstances and duty determine. This war is teaching us that no one is a law unto herself, that what she has and is must be considered a gift in trust to be used for the common good. This has always seemed the case with the land on which families are privileged to live and find security. Now the individual must realize his or her responsibility. Sometimes the fulfilling involves a uniform, sometimes a smock, sometimes merely the occasional spoken or written word, sometimes just the ability to pray—not always easy.

\* \* \*

### Books Worth While

"The Pied Piper" by Neville Shute is a delightful war story, despite the fact that it includes gruesome realities of the fall of France. A tired Englishman, old and sad over the loss of his only son in air operations, finds himself escaping from Switzerland (as the Nazis overrun France) with two children who are intrusted to him by their English parents whose faith in the League of Nations demands that they stay with its skeleton. Before he leaves France in a fishing boat, after days of danger and weariness, he finds himself the guardian of seven children of varying nationalities.

The bright young Englishwoman who wrote "Above Suspicion," has written another spy story, this time of an Englishman impersonat-





ing his double (a Breton in hospital in England), at the latter's farm in Brittany. The story is running at present in the Saturday Evening Post. The author is living in the United States with her husband, who is a professor at an American university.



## Comments Original and Otherwise

(Continued from page 6)

uplifting experience for us and his younger brothers, and we can only give thanks to God for giving us such a son who is ours forever."

It is a worthwhile story of a young man who put out his hand and "touched the face of God."

### THOSE TOBRUK CHRISTIANS

Drawing attention to the statement that the Chaplain-General recently received a big cheque for foreign missions collected at Church services in Tobruk, the Bishop of Southwell makes the following comment in a letter to his diocese: "That seemed to me to be strangely moving. Think of that garrison in a beleaguered fortress, bombed and shelled, amid danger and privation and cut off from contact with their fellows. One might suppose that they would feel shut up with their own immediate perils and anxieties. But they were not. Their thoughts were moving outwards to those great tides and movements of the Spirit which are even now sweeping through the world—to the hope and promise for a new order built on the foundation of the Gospel."

What a splendid example for every one of us! These men had a most difficult job on their hands, but did not allow their present obligations to blind them to their world-wide responsibilities. Their example is a lesson for the Church in Canada.

### ORDINATION CANDIDATES

On his recent visit to California, the Rev. P. B. Clayton, well-known padre of Toc H and now a chaplain in the Anglo-Saxon Tanker Fleet, called attention to the program of the Church of England for the selection and training of ex-service candidates for Holy Orders. The plan, originally attempted in 1915 and now being adapted to the conditions of the present war, contains some features that might well be adopted in our own Church. It operates through the chaplains in the armed services who are urged to be constantly on the lookout for possible candidates for the post-war ministry among the officers and enlisted men. These men are, we understand, actually accepted as candidates while they are in military service and are given a part of their preliminary training by the chaplain while they are in service. Ordination, of course, is deferred until after the war but when the men are ready to be mustered out of service they will be well along in their training and will be able to make the transition from the service of their country to the service of the Church with a minimum of dislocation.

The plan would seem to have great possibilities for bringing the right type of men into the ministry—the men who seek ordination for what they can give in the way of service, rather than for what they can get in the way of reward. There is a tremendous difference.

### THE CHURCH AND HER MISSIONARY WORK

The other day I received a copy of a diocesan Church paper called the Church News. It is published for the Diocese of West Virginia, of which the Right Rev. R. E. L. Strider is Bishop. He is also editor-in-chief. The front page of this paper is occupied not with a photograph of some high functionary in the diocese, but with a picture of a member of the W.A. dropping her contribution into a United Thank Offering Box. As an insert there are four pages, splendidly illustrated with views of the work being carried on by the S.P.G., the C.M.S. and other missionary organizations that shared in the gift of \$300,000 contributed by the Church in the United States. At the bottom of this missionary exhibit is inscribed the words **Boldness and Faith Amid the Destruction of War**. That is the right spirit. There is no other spirit possible for a Church that is really Christian.

### THE INFLUENCE OF THE SUNDAY SCHOOL

I notice that in a Western Ontario Synod of the Presbyterian Church one delegate rather startled his brethren by saying that the Sunday School did not originate with the Church, and as a whole had not been a blessing. I suppose what the speaker had in mind was the tendency of parents to divest themselves of all responsibility for the Christian instruction of their children because they send them to Sunday School. But the most effective teaching in Sunday School or Day School can by no possibility take the place of the teaching given by the parents, and if not backed up by parental example and parental instruction is not likely to have much influence on the lives of growing boys and girls.

### A TORPEDOED BISHOP

The Bishop of Hong Kong, Right Rev. R. O. Hall, was in the United States when Hong Kong was attacked. When on his way home he and his wife and family were torpedoed off the coast of Ireland but were rescued.

### SIR EDWARD BEATTY AND BIG CORPORATIONS

Sir Edward Beatty who has just retired as President of the C.P.R. is quoted as having said: "I believe the day is past when corporations can hold themselves aloof from the struggle for community benefit."

If only the managers of business corporations could accept that fact, and act upon it, they would save themselves from a lot of trouble in days that are coming.



## One Hundred Years Ago

**Quebec Church Society.** The entire front page of "The Church" of August 5th was taken up with speeches made at the Montreal meeting held 7th July, 1842, to form the Church Society of the Diocese of Quebec and reported in the Montreal Herald of 13th July. The Bishop's charge which appeared on the front page of "The Church" on 16th September, 1842, drew attention to "that provident as well as pious munificence (or the S.P.C.K. and S.P.G.) which has undertaken the perpetuation of these blessings (missionaries, Church building grants, school grants, Bibles and Church books) by gradually creating endowments for the Church." The sermon of the Rev. Geo. Mackie, preacher on the occasion in Montreal, and the Episcopal address to the members of the Diocese, were printed on September 30th in "The Church."

**Queen Victoria.** The Bishop of Montreal directed the clergy to thank God for "frustrating the late traitorous attempt on the life of our Sovereign Lady."—"The Church," 15th July, 1842.

**St. Peter's, Quebec.** 25th July, 1842, the corner stone of the new Church in St. Valier Street was laid by the Bishop, Mr. J. Parker, chapel warden, and Mr. Wm. Brown, committee member, attending.

**Kingsey, Canada East.** The Rev. John Butler (ordained by Bishop of Montreal, appointed 1842) will now proceed to Kingsey on the River St. Francis to serve a part of Durham with Kingsey from which spot Mr. Lonsdell removed to fix himself at Danville.

"While Christian friends at home are doing much for India, little do they imagine the heathenish darkness which exists in many parts of our settlements in Canada. Of one of the settlers in the missions (Kingsey) I could not conceive it possible that any except a heathen could be in such a state."—(1842 S.P.G. Quarterly Paper.)

The Rev. Cusack has returned from England and will proceed to Sorel and then to Brome. I have written to Col. Knowlton (13 Aug. 1842). The Rev. Geo. Salmon, who was pensioned off on £100 a year, and keeps a school in Canada West, now is fit for the duty at St. Martin, Isle Jesus, the charge of which the Rev. Mr. Bond, of Lachine, finds a great hindrance. The Rev. J. Torrance officiates at Mascouche (where he resides), at Terre-bonne, at Wesleyville, at Killenny and at Paisley. The Church at Glasgow is in a forward state. (29 August, 1842).—S.P.S. Letters.

**Vaudreuil.** The foundation stone of St. James' Church was laid 24th August, 1842, by the Rev. Jas. Bethune, the Masonic Lodge of St. George being in attendance, assisted by the Lodge of St. Andrews. A full account is given in "The Church" of 30th September, 1842.

**Ordination, Montreal.** In Christ's Church, Jos. A. Allen, T.C.D., and Chas. Morice, Deacons, and Rev. D. Falloon, of Clarendon, Rev. R. G. Plees, of Russelltown. Mr. Allen goes to Huntingdon, Mr. Morice to Lacolle.

### "End of the World"—Hatley and Stanstead.

Great excitement in these two townships at present (30th June, 1842). One Millar asserts the end of the world is fixed for April, 1843, and 5,000 people have attended a series of camp meetings, some of whom have given up all kinds of business, and indulge in extravagant shoutings and prayings and bellowings. Pale faces, swollen eyes and mental derangement apparent. Influence deleterious to society.—(Private letter in Montreal Transcript.)

**Church Society, Brockville.** An East District Branch was formed 11th June, 1842, in the Court Room, the Bishop presiding. Similar branches were formed in Cobourg on 5th July when committees were named and gifts including land were made, and at Niagara on 7th July, 1842.

**Ordination, Toronto.** In Cathedral, on May 3rd, 1842, Mr. Jas. Stewart, to Order of Deacons, to replace the Rev. Geo. Petrie, travelling missionary, London district, sent out by the Rev. W. J. D. Waddilove, the munificent friend of the Can. Church. On July 18th the Bishop left Toronto for the Manitoulin Islands.

**Toronto's Population.** 15,000, of whom 6,500 Church of England, 300 Roman Catholic, 1,800 Kirk of Scotland.

**Toronto, New East End Church.** The Bishop of Toronto, Alderman Dixon and others chose a site for a Church at the easternmost end of the city. It is inhabited principally by Irish families belonging to the Church. Messrs. Gooderham, Mitchell, Turner and Oxley were appointed a committee to collect funds to build a Church and school house at the Park, King Street East (near the large Irish population of the brick yard in the eastern part). Mr. Alderman Dixon moved the resolution 12th July, 1842.—The Church.

**Orillia, Lake Simcoe Narrows.** On 20th July, 1842, the Bishop visited the Council Chamber, now converted into a church, Chief Yellow Head and his tribe having moved across the Bay to Shaina. The chief's house is now converted into a parsonage. Rev. John McIntyre, missionary, the 3rd clergyman on the north side of the lake.—"The Church."

**Penetanguishene.** The Church was consecrated by the Bishop, Sunday, 24th July, 1842.

**Manitoulin.** The Bishop's party landed on a group of islands (Foxes) 29th July, 1842, the rain pouring, tents held down by large stones on the rocky shore, rain came through the canvas and His Lordship was obliged to resort to an umbrella . . . (30th July) the encampment not a little picturesque, nine tents pitched, as many fires lighted, groups around each, some of the men rolled in the blankets, slept on the rocks. The party never dined till they stopped for the night, as late as 9 o'clock. One of the canoes manned by converted Indians, who assembled before going to bed, sung a hymn, read prayers in their own language . . . indescribably touching . . . this service of praise to God upon these inhospitable rocks; the stillness, the wildness and darkness, combined with the sweet and plaintive



voices.—(Mem. of Bp. Strachan.) 6,000 Indians assembled, most of whom were pagans.

#### Winnipeg

**July 5, 1842.** This morning, Pigwys, the Chief, called upon me; saying, that several of the Indians, as well as himself, wished to know whether it was my intention to remain in this country or not. Upon my asking him why he was in doubt, he said that the people at the Fort had told him that unless the "Chief Prayer-Master" (the Bishop) should come to the Red River this summer I should go away." When I stated my intention of remaining, the old Chief's countenance seemed to brighten. In the evening, he brought me a basin full of butter, asking me to accept it, and stating that he had nothing else to offer me as a mark of regard and gladness at my stay here.

**July 7.** I to-day met four boys who have committed all the Church Collects to memory. They intend to learn the Epistles and the Gospels next. Three girls have learnt most of the Cottage Hymn Book by heart, and two of them know the second chapter of St. Luke well.

This morning three Indian men called upon me for nails, which I granted. Upon my asking for what purpose they wanted nails, they said that they were going to make bedsteads like those of the "White People." The Indian custom is to lie on the ground.

**July 12.** I visited the Indian houses and farms again to-day. I found several learning the Articles, Collects, Epistles and Gospels of our Prayer Book. The desire for Scriptural knowledge is daily increasing throughout the Red River Settlement. Applications for Bibles, Prayer Books, Hymn Books and Tracts are constantly made.

**July 15.** I went through the Indian Settlement to-day and conversed with the Indians. Several Indians have bought new ploughs this year and others are building houses. Most of them extended their farms last spring and their cattle are increasing very fast. (Mrs. J. Roberts.)—C.M.S. Journal, 1842.



#### "BY-WAYS OF GALILEE WITH THE MASTER"

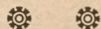
Six stories of Jesus, written as by one of the Twelve, are published under this title. In the compass of 36 pages we are taken along the road from Jerusalem to Nazareth, where He was brought up. There we visit familiar haunts, chat in the carpenter's shop, saunter down the village street, climb the beloved hills, mix with His shepherd friends, sail the blue waters of the lake, and go to synagogue on the Sabbath Day, for all the world as present with Him.

The sights, sounds, and colours of Galilee are vividly brought to us as though fresh from those early days. There is a freshness about these simple stories that appeals to the imagination, in providing background to the details of His life. Nothing just like this has appeared for some time. There is a thrill in these rambles that puts us in His very presence.

The Rev. A. Briarly Browne, Rector of the Church of St. John the Baptist, Toronto, Ont.,

has published this series for a wide circle of readers in the hope that Jesus may be known better and loved more dearly.

The six stories, under one cover, are for sale at 10 cents the series, at the office of the General Board of Religious Education, 604 Jarvis Street, Toronto, Canada.

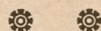


#### Diocese of Quebec

Bishop's University strengthened the bonne entente which exists between French and English-speaking Canadians of the Province by giving an honorary degree to the Honourable Adelard Godbout, Quebec's farmer-premier, and staunch patriot, at the annual Convocation which was attended by the Bishops of Quebec and Fredericton. Dr. A. H. McGreer, principal of the College, conferred the degrees in the absence of Chief Justice Greenshields. Premier Godbout made a strong plea for national unity and stigmatized the separatists who make the Province appear to consist of two antagonistic nations. The Premier declared that Quebec people are united Canadians, resolute co-operative and ready for any sacrifice, whether they be English or French-speaking.

Col. Breckinridge, a New York lawyer, who also was made a Doctor of Civil Law, pleaded for North American solidarity as well as unity amongst all allied nations.

Convocation was held in a military setting, the university buildings having been transformed into the barracks of the C.O.T.C. for a period of two weeks.

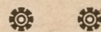


#### HAVE YOU MET THESE WOMEN?

By H. J. Ockenga

(Zondervan Publishing House, 146 pages, \$1.25)

These ten messages on women of the Bible are careful delineations of feminine characteristics. They will help women groups in their study of the women of the Bible. The title of each chapter indicates the interpretation of the person discussed, such as "The Woman Who Ruined a Holy Man," "The Woman Who Laughed at God," "The Woman Whose Son Was the Greatest of Men," "The Woman Who Made a House a Home," "The Noblest of Women," etc.



#### WAR VESPER

Ere we leave Thy house, O Father,  
For our Empire we would plead;  
Guard our soldiers, God of armies,  
In their need.

Spare our sailors in their peril,  
Monarch of the mighty deep;  
Safely guide them, Holy Pilot,  
Safely keep.

Guide our airmen in their journeys  
Thou who dwellest high above,  
Bear them up Almighty Saviour;  
By Thy love.



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**Where There's a Will** ..... .30  
Jubilee book of the C.M.S. Medical Mission Auxiliary which has just celebrated its 50th anniversary. Written in popular style and attractively illustrated.

**Brave New China**, by Lady Hosie ..... .85  
Graphic account of a visit to China after an interval of many years by this well known author who has known China and the Chinese intimately all her life.

**The World at One in Prayer** ..... 2.50  
By Daniel J. Fleming, whose books on the Christian art and architecture of the younger Churches are well known. The present book is a compilation of prayers of all nations, and is very well done.

**The Oversea Episcopate** ..... .30  
Centenary history of the Colonial Bishops' Fund, by Rev. W. F. France. A little book in which the Canadian Church should be vitally interested, as many of the dioceses in Canada owe their existence in whole or in part to assistance from this fund.

## THE LITERATURE DEPARTMENT M. S. C. C.

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## Christ's Chronicle

Here is an attractive book. It is the book for those people who find it difficult to get a complete consecutive picture of our Lord's life. Children will also find it valuable. It is all in the words of the Bible, but the selections have been wisely made so as to give a true picture of Christ's life and teaching. Paper 75c.



prizes were given for Social Service work and 177 badges given out, quite a few of the girls displayed a full shield. Mrs. Nainby commended Mrs. W. H. Coghill, the Diocesan Junior's Secretary, on the splendid way she had carried on with the work and of the enthusiasm shown in the badge system.

Reports were read from many branches, and a very enjoyable program was given by the girls. The Diocesan president, Mrs. S. F. Tackaberry, and several of the officers were present. The Senior W.A. were hostesses for the occasion and the girls did full justice to the lemonade and cookies.

The garden party, sponsored by the Evening Group, and held at Mrs. C. Asp's in early June, proved quite successful, and are to be commended for their original and attractive arrangement.

We were most fortunate in having Canon Ferguson with us for the month of June, many regret he could not stay longer with us, as we are at present a "flock without a shepherd."

The members of the Vestry had the opportunity of meeting the Rev. L. M. Watts, the rector-elect (during Synod week), who regrets his inability to be with us until such a time as his appointment at Wainwright is filled, which we trust will be in the near future.

The W.A. were pleased to have Mrs. Watts and her mother, Mrs. Butcher, with them at their last meeting of the season.

It was reported that the Summer Supper was quite successful despite the rain.

Dime-a-Week Club has reached the half-way mark of its objective. Mr. E. Robinson reports that the total is now \$360.00, which is most encouraging.

Mr. J. Carter, Mr. W. B. Roberts and Mr. A. Potter attended Synod as delegates; Mr. Potter being appointed on the Diocesan Social Service Council and the Diocesan Board of Religious Education, and Mr. Roberts as a substitute delegate to Provincial Synod.

### ST. MARK'S

THE REV. A. ELLIOTT

After choir practice on Thursday, June 4th, members and friends gathered in the hall for a social hour, and presented Ruth Clark and Bert Bladon, who are to be married on June 6th, with a lovely blanket, and wishing them much happiness and joy. Rev. A. Elliott made the presentation and N. Lawrence and L. Simons served lunch.

The Quarterly Diocesan Board Meeting of the Women's Auxiliary was held this month at St. Mark's Church. Holy Communion was celebrated at 10 a.m., conducted by Rev. A. Elliott and Rev. F. Baker. The meeting was held in the parish hall, with the President, Mrs. Tackaberry, in the chair.

A very pretty wedding was held in the church on Saturday, June 6th, when Ruth May Clark of this parish became the bride of Herbert Leslie Bladon, also of this parish. The ceremony was solemnized by Rev. A. Elliott. The choir was in attendance and Mr. E. H. Jenkins sang "Oh Promise Me" during the signing of the register. After the ceremony a reception was held at the Royal George, where friends and relatives had a very enjoyable time. Mr. and Mrs. Bladon are both very willing workers of the church and we wish them all happiness.

The Young Women's Group held their first meeting of the month in the form of a Strawberry Tea, in the parish hall, on Wednesday, June 10th. Guests were received by Mrs. Kay, acting president, in the absence of Miss Grace Summers. Mrs.

John, president of the W.A., and Mrs. Tackaberry, poured tea. In spite of the rain it was well attended and the girls were very pleased with the results.

The second meeting of the month was held at the home of Miss Beryl Barnes. Plans were made for summer meetings and the garden fete, on July 4th. A lovely lunch was served by the hostess.

The W.A. held their annual summer tea and sale of work in the parish hall on Thursday, June 25th. Mrs. John received the guests. Mrs. Brown poured tea and Mrs. Verrol was in charge of the sale of work. On account of the rain the results were very disappointing. Better luck next time, ladies.

Rumors are heard around the parish that several are planning on attending Summer School. Let's hope they all have a good time.

### ST. STEPHEN'S

CANON J. C. MATTHEWS

We have decided to put off the usual Sunday School picnic till September, partly because the weather has been so uncertain and also because of Mrs. Allen being unwell and the Countess and Mrs. Fishbourne away.

The Junior Sunday School had a party on the 22nd, before Mrs. Fishbourne left.

Guides and Brownies are closed down for the holidays.

The Rector expects to go away in August.

The Vestry men have been redecorating the rectory and made a fine job. Many hours of work have been put in by Mr. Dodd, Mr. Watson, Mr. Jones and Mr. Horton.

Mrs. Tucker will be staying in the rectory during July and August and will make everybody welcome and look after telephone calls, etc.

We were all very pleased that our lay reader, Mr. Weir, was elected on the Executive Committee at the Synod.

Our three lay delegates, Messrs. Weir, Cooper and Allen, attended to their duties at the Synod most faithfully. Mr. Weir was appointed Lay Secretary and had a very busy time.

### Brownie Notes

We were all very sorry last month to lose our good friend Mrs. Swallow as District Commissioner. We wish her every success in her new work and shall try to prove our loyalty by carrying on and trying to live up to her Brownie ideals.

Did we say something about having a "Tawny Owl", Mrs. J. Gregory? Perhaps it is well that we have a Brown Owl who has only missed two meetings in two seasons. With the Pack divided into three and four or more sections, we have never been able to get all the instruction we require. However, lately we have had several compliments on our discipline, smartness and progress. We are glad of the help of Trudy Miller.

Along with the other Brownies and Guides of Edmonton, 19th St. Stephen's paraded to the Parliament Buildings in uniform, on May 24th, for the Annual Guide Church Parade. It was very impressive and we enjoyed every minute of it.

### ST. MATTHEW'S MISSION

On Sunday morning, June 21st, a picture was dedicated to the memory of Mr. G. W. Jones who for many years rendered faithful service at the Mission. The picture has been handsomely framed by Mr. Morgan, of the Jasper Avenue Picture Store. The donors were members of the congregation—Cliff. Thompson, Saunders Whiting, Flowers, Harvey, Barnes, Taylor, Dykes, Virtue, Crumb, and Polsom.



### ST. MICHAEL AND ALL ANGELS

We are fixing up the fence round the church property with new gate posts, etc. We had a good working party last month with the ladies serving a lunch. As a matter of fact, the ladies showed considerable energy with spades and even the post hole auger was attractive.

The members of the Ladies' Circle are preparing for a bazaar in the fall, which is to raise enough money to pay all our commitments—taxes, Apportionment and any other arrears.

The Guides have contributed \$15.00 for the use of the hall.

## Rural Deanery of Pembina

### COAL BRANCH MISSION

THE REV. L. A. BRALANT

The past month has been one of advance for our church in Cadomin. The interior has now been decorated and thoroughly cleaned, greatly improving its appearance. Our sincere thanks are due to the willing men and women who helped in this effort. We are glad to report also that we have now paid our apportionment in full and the pension for this year. In addition we have made our first real step forward towards complete self-support, as the Vestry at Cadomin unanimously decided to increase our monthly contribution by five dollars. We thank God for His gracious provision in making this possible during wartime. If only our other points served on this Mission would increase their commitments we would be able to stand upon our own feet. It is possible when every church member, nominal and otherwise, realizes his responsibility in the matter. The ladies in Cadomin are planning to provide carpet for the aisle and sanctuary, and also to purchase fencing for the church property. This will be a great improvement.

Congratulations are extended to Gerald Copping and Jackie Smith, who received certificates for passing the G.B.R.E. examinations this year. We hope that next year there will be many more children who will enter for the examinations.

Through the kindness of **Mountain Park W.A.** we have been able to pay half of the apportionment and the whole of the pension contribution for that point. Whilst such help is invaluable, it should be borne in mind that missionary giving is the responsibility of every church member, not merely the select few.

As this goes to press, the Diocesan Synod will be in session. Grave and important matters will be discussed and it is the duty of all loyal church people to remember these things in their prayers. Guidance and wisdom in all our planning and policy must come from God alone if the Church's work is to succeed. These are days of opportunity as well as of conflict, and officers and the ranks in the Christian Church must have armour shining and weapons prepared for the heavenly warfare. "Put on the whole armour of God."

With the summer months many will be taking their annual holiday, and to those who will be going away, we wish a time of refreshment and blessing. Let us not neglect the worship of God wherever we may be, and try to observe His Holy Day according to His command.

**Holy Baptism:** Joyce Ellen Johnson, in St. John's Church, Cadomin, on Sunday, June 21st.

### EDSON AND ST. PAUL'S MISSION

THE REV. W. DEV. A. HUNT

Services for the past month have been as usual. We expect Archdeacon Tackaberry will be here next Sunday. We hope to have quite a number of girls from the Junior and Intermediate Branches of the W.A. attending the Kapasawin camp in July. The Little Helpers are to have their Rally next Saturday. This is the summer Rally, and we hope the weather will act accordingly. There has been little fine weather so far.

A farewell party was held at the home of Mrs. Dobson last week for Mrs. Walker, who expects soon to make her home in Edmonton.

Baptism of the infant son of Mr. and Mrs. W. Jellis, Jr., was omitted last month. The Bishop baptized him on the day of his visit to Edson, May 17th, and he was named William Percy Terry.

There was a very good turnout of young people for their first Communion on May 7th. There was a good congregation, and it was a beautiful and inspiring sight to see the altar rail completely occupied by these new communicants.

### ST. MARY'S, JASPER

THE REV. W. DEV. A. HUNT

So far as is possible the normal summer services will be maintained throughout July and August. Amongst those who have kindly consented to assist the Vicar are the Bishop, Archdeacon Tackaberry and the Rev. E. S. Ottley, the rector of Christ Church, Edmonton.

At the beginning of June Mrs. Gray, the widow of the first Bishop of Edmonton, her daughter, Frances, and Miss Nellie Schroot, visited Jasper and spent a pleasant holiday at the vicarage. Miss Gray and Miss Schroot assisted with the Sunday School work during their stay and also took the boys and girls out for a hike and a picnic.

The senior Sunday School will continue to function throughout the summer, but the primary group will not meet again until the beginning of September. At the close of the Sunday School year we wish to take the opportunity to express our deep appreciation of the work of the teachers who have given so unstintingly of their time and energy to the spiritual welfare of the children. It is however a sad fact that much of this devoted work must be wasted unless the teachers are helped by the parents, and unless the Christian influence in the home supplements the Christian influence in the Sunday School.

Some of our boys and girls are eagerly looking forward to attending the summer holiday camp at Kapasawin. This camp provides a unique opportunity for meeting boys and girls from other parts of the Diocese and sharing with them in a programme of worship, fellowship and sport. The camp will be under the direction of Miss Barbara Onions, the F.M.L. worker at Onoway.

On June 17th a "cleaning bee" was called to tidy up the church before the summer visitors begin (we hope!) to arrive. As usual on these occasions the few faithful turned out and did a thorough job. It is a pity that more of our congregation cannot be persuaded to cooperate in what should be a genuine parochial effort.

The growing restrictions imposed upon us by war conditions make it increasingly hard to put on teas and social functions for raising church finances. This perhaps is a blessing in disguise. When people realize that a church must stand or fall on its spiritual rather than on its material resources they will have taken a long step forward. Given the first, we do not need to fear the second.



The early Church survived the full force of pagan opposition because to the early Christians worship was as essential as food and clothing. Perhaps we have to learn that fact before the Church can again successfully oppose the world, the flesh and the devil.

### GLENDON

The Rev. S. G. West, Travelling Priest, paid another of his visits to Rife and Glendon on Monday, June 21st, conducting services at Rife at 11 a.m., and in Glendon at 3 p.m. He reports a good attendance at Rife. There were 18 present at Glendon. We wish to thank St. Faith's Parish for the gift of hymn books for the use of the Glendon congregation.

The next services will be held at Rife and Glendon on July 19th.

Mr. R. H. Sherk of Glendon is to attend Synod as lay delegate from the Rife-Glendon Parish.

### THE ONOWAY MISSION

MISS B. ONIONS

The congregation of St. John's Church has suffered a great loss through the death of William Turnbull. Mr. Turnbull was severely injured while working on his farm, and died in Edmonton, on May 27th, a few days later. The funeral service, on June 1st, was conducted by the Bishop and Archdeacon Leversedge, an old and valued friend of the Turnbull family. A very large number of people were present to pay their tribute to Mr. Turnbull.

Although we grieve at the loss of a very faithful church member and a Warden of many years standing, we give thanks to God for a long life of Christian witness and of service to the parish and Diocese.

Eight members of the Junior W.A. attended the Rally at St. Faith's, Edmonton, on June 6th, and spent a very happy afternoon there. The J.W.A. have made themselves responsible for weeding the church garden throughout the summer months. We are now busy preparing for a tea and sale to be held in the vicarage garden, on Saturday, July 11th.

**Camps:** Our annual boys and girls' church camps are to be at the Diocesan Camp at Kapasiwin as follows:

Girls, from ten years of age and upwards—  
July 14th to July 23rd.

Boys, from nine years of age and upwards—  
July 23rd to August 1st.

We are looking forward to having at these camps young people from the parishes of Barrhead, Edson, Jasper, Mountain Park, and probably Edmonton. We shall welcome any others who would like to come. All particulars can be had from Miss Onions.

**Confirmed:** On May 12th in St. Timothy's Church, Calahoo, James Rene Rose, Ada Margaret Norris and Dorothy May Norris.

On May 12th, in St. Peter's, Brookdale: David Edward Morris, Elizabeth Shirley Morris, Phyllis Joan Camplin, Ruth Margaret Camplin, Patricia Elizabeth Hurst, Eleanor Marguerite Hurst, and Gertrude Irene Hurst.

**Burial:** On June 1st, William Clarke Turnbull.

## Rural Deanery of Wetaskiwin

### CAMROSE

THE REV. A. WALLIS

No more meetings until September. No Sunday School.

More than ever this year, the interim should be a time of heart-cleaning. With all the terrible happenings in the world, we need to keep our hearts from bitterness and self-pity. How crowded the memory must be. Clear out the corners; cobwebs of remembered hurts are apt to stick. Have you ever noticed how absolutely devoid of self-pity Christ was! That splendid Life lived in utter selflessness!

**Sunday School:** Six children wrote the G.B.R.E. examinations and four received certificates. Congratulations to teachers and scholars.

On Saturday, 27th June, we had our Sunday School picnic. Persistent rain decided that it should be held in the hall, and we had a grand time. Frizzling weiners radiated fragrance, and after dashing around playing games, the children were ready for them. Isn't it amazing how many "hot-dogs" one small child can consume! The cocoa was good, too. The Rector and the Sunday School would like to thank Mr. Grafton especially, for he is "a jolly good fellow" when it comes to helping out.

On 16th July the Rev. Victor Spencer, for many years a missionary in Japan, will be here in the afternoon and evening. We hope you will come to hear his message.

### ST. DUNSTAN'S, BITTERN LAKE

THE REV. A. WALLIS

Members of the W.A. attending the Deanery meeting in Camrose were: Mrs. Baker, Mrs. Ramsell, Mrs. Birchall, Mrs. Wylie, and Mrs. Roper. They report having spent an interesting and enjoyable day.

Attendance at Sunday School has, on the whole, been very good. The teachers are planning a picnic for the children during the first week in July, the exact date not having been decided on as yet. During July and August Sunday School will be discontinued.

Mr. J. G. Baker was the delegate to Synod from this parish.

**Marriages:** John Reginald Biddell and Vivian Mary Roper, June 13th. George Seymore Butcher, of this parish, and Erval Ruth Sanders, at Duhamel, June 20th.

## The Rural Deanery of Vermilion

### THE CLANDONALD MISSION

THE REV. F. A. PEAKE

We were very pleased to have with us, on May 31st, the Rev. A. Harding Priest, Western Field Secretary of the G.B.R.E. Dr. Priest conducted the morning service at Clandonald and, in his sermon, explained the work upon which he is engaged, with particular reference to the recently passed legislation concerning the daily reading of Holy Scripture in the schools.



A "Quiet Day" for candidates for Confirmation was held in Clondonald Parish Church on Saturday, June 6th, and conducted by the priest in charge. The Clondonald W.A. very kindly provided supper for those present.

The Lord Bishop visited the Mission on Sunday, June 14th, and administered the Sacrament of Confirmation to the following:

**St. Mary's, Landonville**—Arnold Seal, Edward Snelgrove, Robert Snelgrove, Irene Christensen, Sheila Dorey, Florence Seal, Edith Stanley, and Blanche Snelgrove;

**Holy Trinity, Irwinville**—Hugh Samuel Kent, William John Kent, Ruth Christopher, Molly Gardiner, and Peggy Kent.

It is interesting to note that this was the first Confirmation conducted in Holy Trinity Church.

At Clondonald on the same day the Bishop instituted and inducted the priest-in-charge, as Vicar of the Parish and Mission.

The Vicar has accepted with great regret the resignation of Mrs. Frank Williamson from the post organist of Clondonald Parish Church. Mrs. Williamson has served very faithfully in that capacity for some years, even though she lives at some distance from the town. Now, for reasons of health, she feels it impossible to carry on.

The painting at Clondonald which was to have begun this month has had to be deferred owing to continued bad weather. It will be undertaken as soon as possible.

**Holy Baptism:** Jeanette Kathleen Hartwell, on June 12th, in Clondonald Parish Church.

## Rural Deanery of Wainwright

### HOLY TRINITY, TOFIELD

THE REV. S. G. WEST, Travelling Priest  
THE REV. H. J. Jones

The regular monthly meeting of the Senior W.A. was held at the home of Mrs. J. W. Robinson, on June 4th, with seven members present. We were glad to have Mrs. Lancaster of Lindbrook, a very faithful oldtimer (who has recently been convalescing at home) with us again. After the usual business and treasurer's report arrangements were made for the regular weekly cleaning of the church, also special early summer cleaning. On June 11th; six members accordingly scrubbed, waxed, polished and generally improved the appearance of the church. At the monthly meeting arrangements were made for the Deanery W.A. meeting, which was held at Tofield, on Tuesday, 16th June. We were unfortunate in having such a wet and blustery day which was quite a trial to all and especially for those who came by car from Edmonton and Edgerton. We trust that although many would arrive home again very tired and probably cold, none of the members suffered any ill effects. All honor to the drivers and ladies who came and remained calm and business-like despite such soakings and inconveniences. The Communion Service, conducted by the Rev. A. Court of Edgerton, assisted by the Rev. H. J. Jones of Tofield, was well attended, but we were sorry the Edmonton ladies were de-

layed through car trouble and were unable to be here on time. The altar as usual looked very beautiful, and flowers were placed throughout the church and hall. After a delightful dinner at Mrs. Malcolm's comfortable hotel we returned to the parish hall for a business meeting. The reports presented by the secretaries of the various branches were interesting and encouraging. Delegates were present from Irma, Edgerton, Wainwright, Battle Heights, Viking, and Edmonton. Members of the Diocesan Board, who gave addresses, etc., included Mrs. Tackaberry, Diocesan President; Mrs. Coghill, Junior Secretary; Mrs. Elliott, Educational Secretary; Mrs. Robinson, Thankoffering Secretary; and Mrs. Frampton, Extra-Cent-a-Day Secretary. We are very grateful to these ladies for coming to us and would have been pleased to welcome other past and present officers had it been possible for them to attend. Unfortunately the Bishop, owing to bad roads, was unable to reach us from Vegreville and the meeting previously arranged for the evening was cancelled. However, we are looking forward to having the Bishop with us at the next Confirmation, if not before. At the close of the business meeting Mrs. Adams of Wainwright was again re-elected Deanery W.A. President, and Mrs. Batchelor of Battle Heights, Deanery W.A. Secretary. The local W.A. then served a light lunch to all present. A social hour was enjoyed until bus time, when the visiting delegates left for home by bus or car. We enjoyed having you all with us and feel the get-together was really worthwhile.

W.A. Deanery meeting next year will be at Viking; date to be announced later.

The Juniors were surprised and thrilled to hear they had tied with Wainwright for the out-of-town Banner. The Memory Certificates, Badges, etc., will be presented as soon as arrangements can be made for same.

Church services and Sunday School are being held regularly. Holy Communion was held the first Sunday in the month; June 7th, the celebrant being the Rev. S. G. West. Morning Prayer was held on June 14th, and Evensong on June 21st. At the close of the latter service Rev. H. O. T. Burkwall of the Bible Society addressed the congregation in his usual, capable and interesting manner. The regular canvas will be made as usual later on in the year.

**Marriage:** At Holy Trinity Church, Tofield, Oriel Audrey Christen, of Metiska, Alberta, was married to Dennis William Edwards, son of Mr. and Mrs. Geo. Edwards, of Tofield. Rev. H. J. Jones officiating. Dennis is well known around this district and best wishes are extended to his bride and self.

### WAINWRIGHT DEANERY W.A.

The Deanery W.A. was held on Tuesday, June 16th, at Tofield. Corporate Communion was celebrated by the Rev. A. Court, assisted by the Rev. H. J. Jones. Owing to weather conditions the attendance was not as large as previously; one branch not being represented.

Although small in number our meeting was a great success, and a great spirit of comradeship seemed to prevail through the many reports presented.

Many thanks to Mrs. Tackaberry and the ladies from Edmonton for braving the roads, and giving us inspiration and encouragement to face our year ahead. We all hope to meet again in Viking next year.



# SIGNPOSTS IN THE DIOCESE

(An address by Mrs. R. Dudleyke, of Lea Park, Alberta, given at recent Deanery W.A. and Branch Meetings. Mrs. Dudleyke used a large Chart to illustrate her address.)

This is the title I have chosen for my brief talk on the Heraldic Chart on which is displayed all the 27 Diocesan Coats of Arms used by the Church of England in Canada, and those other dioceses with which they are associated, also the Badges of the three great Women's Organizations.

"Stand still, take direction and go." Such is the advice to be found in the Old Testament, and, in most of our life's projects, we consider first, then decide the best way, finally go ahead with our desire. I believe that our Diocesan Coats of Arms are sign posts, for they bear symbols and colours from which we may learn the direction to take in our Christian work as members of the Church.

It was God Himself Who first used Coloured Symbols to convey a message to His people. All down the ages His promise and covenant to man is renewed, by the Rainbow in the sky (Gen. 9). Colours and shape symbolize the sign, so in heraldry we find the same two great elemental principles: Truth and Beauty. You cannot distort Heraldry into telling a lie.

All travellers know how valuable sign posts are, along the road they have to travel. We find that soon after each Diocese was formed there was designed an Armourial Bearing, as a Coat of Arms is sometimes called, or yet another name with a parallel in the Bible, an Ensign was adopted to designate each group or diocese.

This Chart displays the Ensigns of Canadian Dioceses placed in order with dates of foundation around that of the See of Canterbury, England, from which centre for many years the Church of England in Canada was governed. Before Canterbury, the Ancient British Church established soon after the Crucifixion, was active in that part of Britain which the Romans failed to conquer, that part where today is to be found the oldest diocese and oldest Cathedral in Britain—St. David's, Wales, from which diocese many Archbishops of Canterbury were called. Before the Ancient British Church was the Church of Jerusalem, so with a definite purpose these two Ensigns, St. David's and Jerusalem are placed as Corner Stones, supporting all the structure. Even the mottos of the Archbishop of Wales, written in Welsh, "Cwyd fe attat," meaning, "Raise me to Thee," and the Hebrew

inscription of Jerusalem, "O pray for the Peace of Jerusalem," if used together have a significance that is not to be ignored. Our thoughts must be "raised to Him" before we can "Pray for the Peace of Jerusalem." By prayer we lead our souls into the Presence of God, by prayer we plant our spiritual feet on the stairway to higher levels.

Between the two supporters at the base of the Chart we find the signs of the three Woman's organizations of our Church: The Girls Friendly Society, The Mothers Union and the Woman's Auxiliary. Have you ever considered how the three women who founded these—Mrs. Townsend, Mrs. Summer and Mrs. Tilton—were called to His Service and were found worthy? How the past influences, the present, for the future! Some people ask: The past, the past, what help is that today? What help do those great ones bring to me?

By God's own hand in these three humble women's hearts a tiny flame was lit, guided by Him the inspiration came, bringing help to hard worked womanhood. Might not the mother in her home, the girl and woman in church become a wiser influence, bound by one purpose—the Love of God, moulding for good the future of the race. Have you considered how many times God has called a woman to help, greatest of all to be Mother of His own beloved Son! He calls you and me to His service in whatever state of life we may be, in whatever diocese. The Woman's Auxiliary has a Symbol in the Winchester Cross, for over 800 years used at The Holy Cross Hospice, that sign of helping others. The W.A. has a Dominion Motto: "The Love of Christ constraineth us"—even to go farther than the 27 Canadian Dioceses, upheld and shown in the gold circles on the Chart; even to India, China, Japan, and Palestine, shown in the red encircled shields.

The grouped Shields are beneath the Cross of Sacrifice in which is also seen the Cup of Remembrance. It may interest you to know that there are in all, over 80 different symbols emblazoned in these Shields, the Cross in various forms is displayed 22 times. The Bible, 10 times, the Staff, 15 times, and the Key, 10 times, which very reverently, I feel amplifies the Old Testament's advice to "Stand still" in the shade of the Cross; "Take direction" from the Guidance of Holy Scripture, then "Go", supported with Staff in hand to help you climb the hard places, and the Key to open the gates to everlasting life, and lock out the snares of the Devil.



Heraldry has been called the "Shorthand of History," because the signs and symbols have to be transcribed before the full significance can be understood. Therefore, I want you to realize that it was for a very definite reason, that each of these separate symbols were so placed on each shield; the very repetition of certain of them drawing very special attention to the message they are intended to convey. There is not time today to deal with them all, so I will briefly summarize some of the unusual points about the whole Chart.

There are four Ecclesiastical Provinces in Canada. In the Script there are four outstanding divisions, that are classified into Biblical, Historical, Heraldic and Subjective. The latter division particularly applies to the individual members of our Church. "Our leaders by their Counsel from the beginning will tell of the Power of the Lord, the People will tell of their wisdom and the Congregations will show forth their praise."—(Ecclesiasticus 44.) That's why we have Deanery meetings at which we may gather inspiration as individuals to further the work we have in hand.

The Shield of Toronto is the only one to display two open books, which I interpret to indicate the Bible and the Book of Common Prayer, without which we could not go forward, for they are the Law Books of our Church. The Shield of Saskatoon is the only one which distinctly pays tribute to the See of Canterbury, England, for it displays the Pallium which signifies the Roman Vestment made of white lambs' wool fastened to the shoulders. In this form it has been used for over 300 years, sanctioned not only by authority but by usage of successive Archbishops since Thomas Cranmer.

One other special symbol is found on the Shield of Honan, China, the eight Trigram Design of Fushi, who lived and is said to have died in Honan over 4000 years ago.

The Diocese of British Columbia displays the Arms of its benefactress, Baroness Burdett-Couttes. Several shields are called "Pictorial", such as Athabasca, Niagara, Moosence, Cariboo, and the Arctic, indicating the locality, scenery and some very special details as the rushes, the Indian canoes, the igloo, etc. It is all so absorbing that I could go on and on but there is one other point I would like to emphasize about Ensigns.

In these perplexing days that we are living in, the sign posts on the roads in Britain have been removed or painted out, as a precaution against the enemy forces. There is no need for us to cover up the Sign Posts, the Banners and Badges we display and wear. They are the symbols of honour, achievement and ideals of our leaders who journeyed often and long to establish our Church as it is today. Are we going to let our leaders down? Are we willing to suffer and persevere as they did for Christ's sake? In the Diocese of Edmonton, on the wall of the Cathedral, is a piece of masonry from the Christ Church gateway of Canterbury, England, a silent witness to the age and stability of the Mother Diocese, a link in the chain that is anchored in Christ and reaches even to the ends of the earth. This small piece is one of ninety-two such that were dedicated at the Empire Service in 1935, before being distributed throughout the Empire.

In the Coat of Arms of the Edmonton Diocese are Towers, and we of the W.A. may think and pray the prayer of Lady Jane Gray before she was put to death: "O merciful God be Thou to me, a Tower of Strength. . . Arm me with Thine Armour that I may stand fast above all things, taking to me the Shield of Faith, praying always. So be it."

You may ask why I quote that prayer. Two verses I was reading the other day in St. Luke xxi: 25 and 26, seemed to fit the present day: "There shall be Signs in the sun, in the moon, and in the Stars, and upon earth distress of nations with perplexity, the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Recently we were called to re-consecrate ourselves. "The Signs in the air, on land and sea" bring fear to our hearts. We don't know what next will come to try to drive God from our lives. The very powers of heaven, on earth are shaken. Therefore, we need a "Tower of Strength" and a "Shield of Faith," that we may individually witness that we are on the Lord's side with that Strength, behind the Shield of our Church. With unity of purpose we shall march onward, with the Banner of Christ before us, with His eyes of love looking down from above and His Holy Arm spread over us.

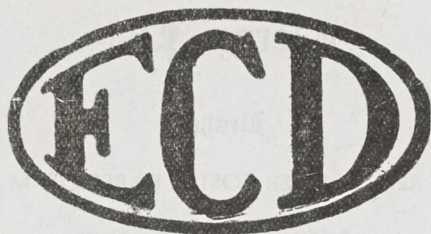
"Look for the Sign Posts around you.  
Stand still, take direction, and go."







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